

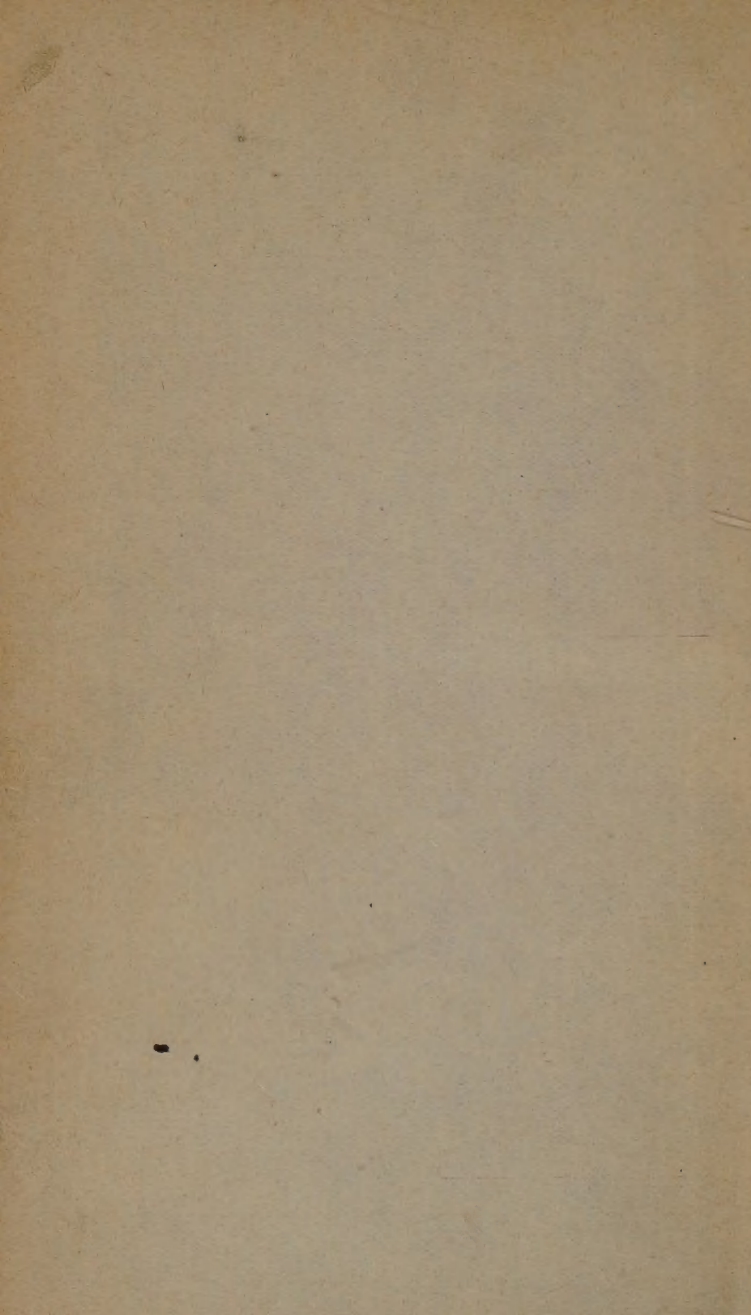
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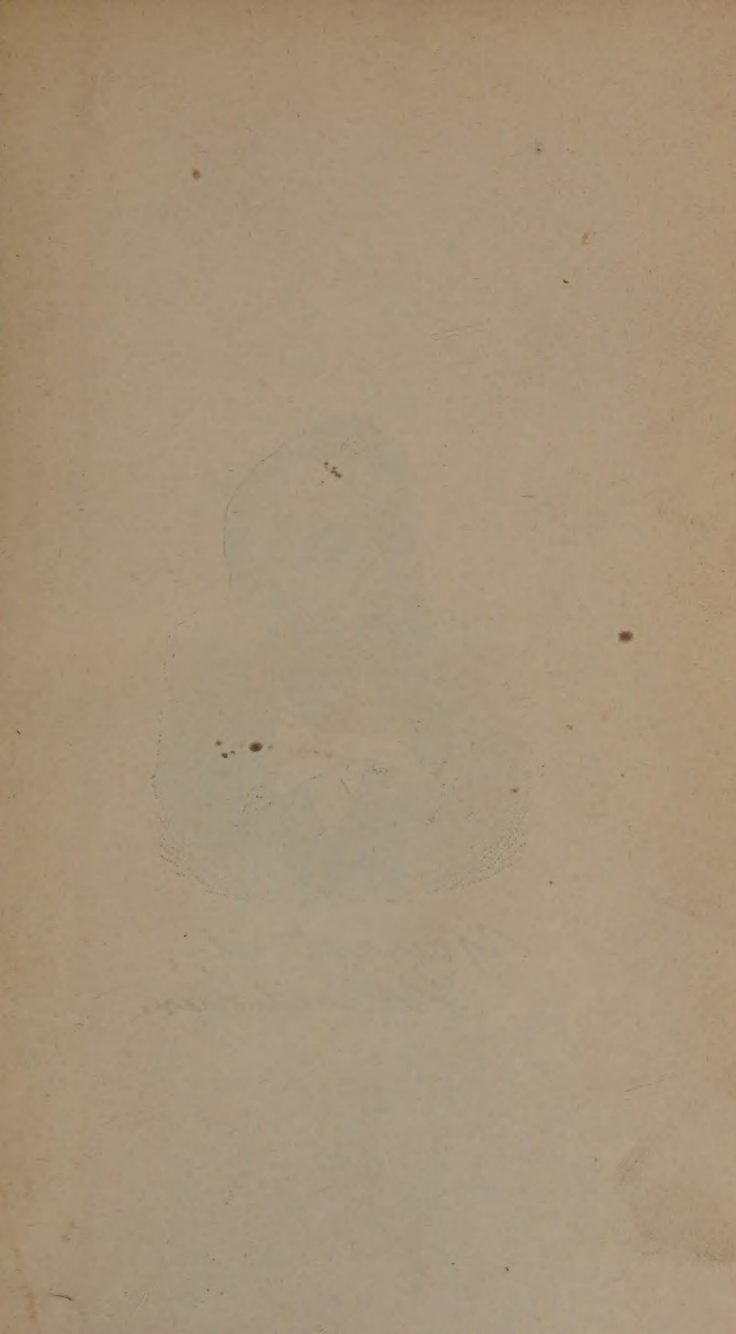
To my dear son,
Jacob S., as a
memorial of his
Tenth birth day.

S. M. Leland.

August 23d 1881.

J. S. Leland.

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*Yours truly,
J. H. Colhoun.*

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SKETCHES OF THE FOUNDERS
OF THE
METHODIST
PROTESTANT CHURCH,
AND ITS BIBLIOGRAPHY;

BY

T. H. COLHOUER, A. M.

Author of "Non-Episcopal Methodism."

WITH AN INTRODUCTION BY REV. J. T. WARD, D. D.,

President of Western Maryland College.

PITTSBURGH:
METHODIST PROTESTANT BOOK CONCERN,
No. 132 Fifth Avenue.
1880.

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PREFACE.

It is an after generation which builds the monuments of the prophets. The life of the living is incomplete, and ever liable to change. Hence it is not always safe to publish the history of men until their lives have been sealed by death. And then, according to a law of our nature, we always appreciate worth more after, than before its departure. The Jews who were ready to stone Moses and the Prophets while these men of God were with them, after their departure "built the tombs of the Prophets and garnished the sepulchres of the righteous." And so it is to some extent, in reference to the Founders of the Methodist Protestant Church. The smoke and excitement of battle have cleared away, and the world is now fully prepared to take an impartial survey of their lives and labors, and do justice to their character and memory.

This work is strictly religious, and designed to show the goodness of God in preserving His children amid all the trials and persecutions in life, and to enable them by His grace to triumph over all their foes, and at last to enter into the "rest that remains to the people of God."

We have endeavored to be impartial in our selections of subjects, and faithful in our description of character. It is not to be expected of the historian, to describe the character of every soldier on the field, but only some of those who have most signally distinguished themselves in the battle. It would have afforded us much pleasure to present sketches of such veteran workers in the American Methodist Reformation, as Revs. W. C. Pool, Alson Gray, G. A. Reed, S. Linthicum, Jacob Towler, Drs. Elgin, Finney, Webster and others, but were unable to secure the necessary information.

The work has been written under very disadvantageous circumstances: amid family cares and pressing pastoral duties. We would that it were better done, and more worthy to represent the character and actions of our venerated fathers, whose example and influence can never die! But such a garland as it is, woven by love and affection, in the hours

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snatched from the daily duties of life, we lay with a filial hand upon their honored graves, as a just memento of their holy and heroic lives, triumphant deaths, and the goodly heritage left to their children. And though the beauty and fragrance of the flowers may soon depart, yet we trust they contain the seeds and principles of truth which will never perish, but bring forth fruit perennially to the honor and glory of God.

May we the Elishas, show ourselves worthy of such holy and heroic fathers, emulate their pious examples, and receive a double portion of the spirit of Christ which they possessed, and ultimately share their destiny in heaven!

THE AUTHOR.

PITTSBURGH, PA., *May 4th*, 1880.

ENTERED INTO REST

Rev. John G. Whitefield, D. D., the sketch of whose life is published on pages 378-9, after three weeks of intense suffering, fell asleep in Jesus, on the 28th of August, 1879, at his residence near Enfield, North Carolina, in the 69th year of his age. He "rests from his labors; and his works do follow him!"

Rev. W. C. Lipscomb, whose life is sketched on pages 267-74, entered into rest on the 6th of December, 1879, at his home in Georgetown, D. C., in the 88th year of his age, full of years, grace and glory.

We take great pleasure in acknowledging our indebtedness to Revs. Dr. E. J. Drinkhouse, J. J. Murray, D. D., R. S. Norris and L. W. Bates D. D., of the Maryland Conference, and also to A. H. Bassett, of the Ohio Conference of the M. P. Church, for important information furnished us, in the preparation of this work.

ERRATA.

1. On page 27: It is said "the writings and biography of Rev. Nicholas Snethen were published by his son, W. G. Snethen Esquire; which is a mistake, copied from *Sprague's Annals of the American Pulpit*.

INTRODUCTION.

The lovers of liberal Methodism will doubtless hail with joy and gratitude the publication of the work which we now have the honor of introducing to their attention. The idea of preparing "Sketches of the Founders of the Methodist Protestant Church" was, we have reason to believe, suggested to the author by the consideration of the fact that a work of similar character was written under divine inspiration at the very beginning of Christian literature; for "The Acts of the Apostles" consist, in large part, of Sketches of the Founders of the Christian Church, and, viewed in its just connection with the Gospels and Epistles, constitutes the most valuable Church History, as well as the only authoritative one in existence, as to the beginning of the Church of Jesus Christ.

When in the progress of events it became necessary from time to time for those duly qualified to write of the various movements, for the perpetuation of the faith and practice of Christianity, said writers almost invariably pursued the same general plan of presenting the subject; namely, giving details of the lives and actions of the men prominently concerned in said movements. Such a course indeed seems to be essential to proper history: the mere abstract statements of events would be of little interest unaccompanied by faithful accounts of the characters concerned in them.

The work before us gives a true history of the causes which led to the organization of the Methodist Protestant Church, and thereby vindicates the character and conduct of the fathers of our Church, as a similar history of the signers of the American Declaration of Independence would vindicate the character and conduct of the fathers of our Nation. As cost is generally considered the measure of worth, this work will show the price of our ecclesiastical liberties, and enable our membership to appreciate, guard and maintain them. It will help us to understand, and to give to any who may ask of us, the *reasons* why we assume the name "*Methodist Protestant*," and afford to all who may desire to investigate our

Church Polity the means of informing themselves how it had its origin, and what were the circumstances which led our fathers to adopt it, from their conviction of its being more consistent with the teachings of the New Testament than the polity of the Church they had formerly belonged to, and from which some of them were unjustly ejected, and all of them thwarted in their efforts to reform.

Another important and interesting feature of this work is that it exhibits the great love and power of God in keeping, guarding and blessing the labors of the fathers of our Church; and His sustaining grace in enabling them to triumph so gloriously over "the last enemy which is death," through the atoning blood of the Lamb.

As every intelligent reader will naturally desire to know something of the life of the author of the work, we give the following facts derived from a sketch in Bishop Simpson's "Cyclopedia of Methodism" and from other sources.

Rev. Thomas Henry Colhouer was born in Baltimore Co., Md., June 9th 1829. His earliest religious impressions were received in a Methodist Protestant Sabbath School in Maryland, in the tenth year of his age. Removing to New Jersey in 1845, he was converted to Christ the same year, and as there was no Methodist Protestant Church in the City of Camden at that time, he united with the Methodist Episcopal Church, and although but sixteen years of age was active in efforts to do good, and in a short time was called to the position of Class-leader, and soon after licensed to exhort. His conversion, like that of Saul of Tarsus, changed the whole tenor of his life: he deeply felt his high obligations to the Saviour who had redeemed him, and resolved to lay his all upon the altar of devotion to the Saviour's cause. He applied himself closely to the study of the higher branches of knowledge, having in his early youth obtained a good elementary training. He had the advantage of special instruction from the Rev. John W. Mears, D. D., afterwards a Professor in Lafayette College; and subsequently completed a classical course in the Classical Institute of Camden, N. J. When the Methodist Protestant Church was organized in that City, he was among the first to identify himself with its interests. Being licensed to preach the Gospel, he was in March

1855 received into the New Jersey Conference of the Methodist Protestant Church, of which he was elected Secretary for eight years. In 1865, he united with the Pittsburgh Conference, and was made Secretary for nine years. In 1875, he was elected President of said Conference and filled that important office for three years. His first published work, 1868, was entitled "Republican Methodism." In 1870, he published a "Review of Methodist Episcopal Quarterly Conference Lay, Delegation"—a pamphlet of 28 pages, which had a wide circulation. In 1869, he reviewed and enlarged his "Republican Methodism," changing the title to "Non-Episcopal Methodism," on account of the liability of the former title to be misconstrued into a political meaning. Three large editions of this work have already been sold, and it is used as a textbook on the subject of Church Polity in the denomination. In 1872, the Author was honored by receiving from Adrian College, *pro merito*, the degree of Master of Arts. He has been a member of several Conventions and General Conferences, and was a member of the ever-to-be-remembered Union Convention held in Baltimore, May, 1877, by which all the Methodist Protestant Churches of our Country, North and South, became one ecclesiastical body.

From this brief outline of the author's life and works, the reader will see that he is eminently fitted to be the author of such a work as we are now introducing. Being a Methodist Protestant by choice, and ardently devoted to the denomination, he throws his whole soul into the work. By extensive research and correspondence he has gathered all the important facts relating to the persons whose lives he sketches, and has sought to make his work supply a long-felt desideration in our Church literature. To a certain extent, it is such a history of the Reform in American Methodism, as D'Aubigne's is of the Reformers of the Sixteenth century, and Neall's and Hawe's of the Puritans. The work aims to give a faithful history of the causes which produced the Methodist Protestant Church, in so far as these were developed in the lives and labors of the men he brings before us. It especially sets forth the cost of the liberties secured to our membership by the present Constitution and Discipline of our Church, in the suffering and sacrifices which the Founders endured in

their advocacy of the principles of the new Church, while they were yet in the Methodist Episcopal Church. They were pure men and noble workers, but persecuted to a degree, in many cases, which ought to bring the blush of shame over the faces of those who cherish any thought of approval of such proceedings as were enacted against them. We do not believe that sincere Christians who will take the pains to inform themselves fully, as the pages of this work will enable them to do, of the lives and labors of these men of God, will approve of the course which was pursued towards them by the authorities of the old Church; indeed, in the light of such full information, we believe that even those who did persecute them would not have done so. But in the time of the Reform controversy there was too much of passion and prejudice to admit of such calm consideration of facts as we may now reasonably expect; and no doubt the author's book will have the happy effect of bringing about a true estimate of the character and motives of the Reformers, as well as of the value of the service they performed for Methodism.

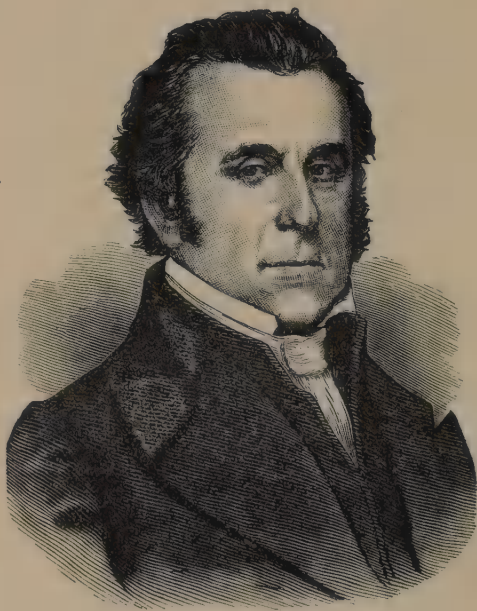
The style of the work is good, the portraiture of characters faithful, and the tone decidedly religious. The description of some of the death-bed scenes will be read with tender interest, warming the heart with gratitude to God for His supporting, cheering and triumphing grace, as exhibited in the last hours of Snethen, McCaine, the Reeses, the Stocktons, Jennings, French, Brown and others, all faithful and eminent saints of the living God, of whom it may be truly said, "For them to live was Christ, and to die was gain."

To the hope expressed by the author in his "Preface," that we may emulate the noble example of our fathers and possess the same spirit of Christ-like devotion to the truth which was displayed in their lives, we heartily say "Amen and amen." We cheerfully commend his work to the Church and the public, as worthy of a hearty reception and large patronage. It deserves and should have a place in the library of every lover of civil and religious liberty.

J. T. WARD,

President of Western Maryland College.

Westminster, Md., Feb. 14, 1880.



REV. NICHOLAS SNETHEN.

SKETCHES OF THE FOUNDERS
OF THE
Methodist Protestant Church.



REV. NICHOLAS SNETHEN.

1769—1845.

"The righteous shall be in everlasting remembrance."—Psa. 112: 6.

All great enterprises, both in the civil and in the religious world, are generally indebted to a few giant minds, for their inception and development.

God's ancient people had but one Moses, and the New Testament Church, but one Paul, who unfurled the banner of the Cross in the Metropolis of the world, and plead the cause of Christ before Imperial Rome. The great Protestant Reformation had its Luther, Melancthon and Zwingle; and the Methodist Reformation its Wesleys, Whitefield and Fletcher, in Europe; and its Snethen, Asbury and Lee in America. We mention Snethen first, in connection with American Methodism; for, while we concede the piety and the great executive ability of Asbury, the zeal and devotion of Lee and others, yet for varied culture, eloquence and pulpit power, and far-reaching discernment, we claim a prominent place for the venerated Snethen.

He did not only seem to hear the footsteps of coming generations, but by intuition to anticipate their

wants, and the means and manner of supplying them. His zeal for the cause of Christ, was as great as his sagacity, and limited only by his ability to do good. He projected and conducted the first Camp-meeting ever held in Maryland, which commenced on the 24th of September A. D. 1803, in Taggart's Woods, near Reisterstown, sixteen miles west of Baltimore, which resulted in the conversion of over one hundred precious souls. The following graphic description of this meeting, given to Rev. Francis Asbury, is of general interest:

“BALTIMORE, *December, 13th, A. D., 1803.*

The auspicious twenty-fourth of September at length arrived: the ground was cleared, the stand was erected, for we had spent three days in the work. On Sunday, about sixteen miles from Baltimore, a little to the east of Reisterstown road, we commenced public exercises, on as handsome a piece of ground, as perhaps, you ever saw for that purpose. Several converts hailed the beams of the Sabbath morning, and the brighter beams of the Sun of Righteousness. The congregation on the Sabbath morning was vast indeed. About noon, the work became visible, and general, in that part of the ground where the Christians stood. Three o'clock on Monday morning, put a period to the public exercises. But we all welcomed the first dawn of the day, with joyful hearts. O, happy day! O day of mercy and salvation, never to be forgotten! Twice I fell prostrate upon the stand, beneath the overwhelming power of saving grace. The day is canonized—it is memorable in the Church, to members, as the happy Monday, the blessed 26th day of September, 1803. The number converted cannot be ascertained; but all will agree that there were upwards of an hundred who were subjects of an extraordinary work, either of conviction, conversion or sanctification. Sunday following, I took my departure from Baltimore. On my way to the Poto-mac, I attended the Montgomery and Frederick Quarterly Meetings, the former was a glorious season, Saturday, Sunday, and Monday, were days of the Son of Man. Hallelujah! O glory!!

I am as ever yours,

NICHOLAS SNETHEN.”

From this time, Camp-meetings grew into favor and in 1807, Mr. Snethen held another on his farm in Frederick County, Md. The acute mind of this great and good

man, was not slow in discovering the incompatibility of American slavery, with the New Testament Scriptures. Hence, in the General Conference of the M. E. Church, held in Baltimore, A. D. 1800, Mr. Snethen proposed a plan for "An Anti-Slavery Itinerant Tract Society," which of course, failed at that period. He wrote its first tract, and also introduced a test resolution, forbidding the future admission of Slave-holders into the Church; but for prudential reasons, voted against the measure himself. Believing in the just principles of representation in Church, as well as State, Mr. Snethen proposed a plan in the General Conference of 1800, for a delegated General Conference; "but the eyes of the rest of the Conference were holden, so that they did not perceive" the importance of this just and Scriptural principle, hence the measure failed.

While the Rev. Dr. A. Stevens, of the M. E. Church, who professes such great liberality as a historian, ignores the great talents, and successful labors of Mr. Snethen, by simply mentioning his name once in a common-place way, in his "*History of American Methodism*;" yet for his wisdom and success in conducting Camp-meetings; his efforts to remove slavery; to introduce representation into the General Conference of the M. E. Church, and to abridge the powers of the Bishops: for his varied attainments, his eloquence and great pulpit power, and for his far-reaching discernment, we claim that the sainted Snethen is justly entitled to a prominent place, in the front ranks of American Methodism, as this sketch of his life will abundantly prove.

BIRTH AND EARLY BOYHOOD.

Nicholas Snethen was born at Fresh Pond (now Glen Cove) on Long Island, New York, November 15th, A. D. 1769. Mr. Snethen was of Welsh extraction

The family came originally from the foot of Mount Snauthen, or Snethen in Wales, his great grand-father emigrating to the Island of Curacao, where he died, after which the widow, with her only son, removed to New Amsterdam, (now New York) settling at Fresh Pond, Long Island. There this son married into a Quaker family, named Weeks, and one of the fruits of this marriage was Barak Snethen, who married his cousin, Ann Weeks, Nicholas, the subject of this sketch, being the eldest of their family of six children. His father, Barak Snethen was a superior officer in the British Colonial Army, and was present at the capture of Montreal, in 1760, under General Amherst.

The boyhood of Nicholas Snethen was passed on his father's farm, attending the mill and running a schooner to New York. He learned all he could at a country school, and his mother gave him religious instructions from the Prayer Book. Soon after he became of age, he removed to Staten Island, and made a profession of religion under the faithful preaching of Dr. Moore, rector of St. Andrew's Episcopal church, who afterward became Bishop of Virginia. In 1791, the family removed to Bellville, N. J., here he united with the Methodist Episcopal Church, and for the space of two years, was so faithful and zealous in exercising himself in public, that in September 1794, he was recommended for the Itinerancy, and received into the next Annual Conference, in the twenty-fifth year of his age. When he left home his health was good, but he was rather spare in flesh. This was the day of "saddle-bag" ministry—when preachers had to "endure *hardness* as good soldiers of Christ." But, as exercise is conducive to health, so after four years of toil and exposure in traveling over the hills of New England, he returned with

a well-developed muscular person, buoyant in spirit with an elastic step, and in the enjoyment of perfect health. His severe ministerial labor, but intensified his zeal, and his exposure seemed to perfect his imposing appearance—his dark brown hair rolling back in a profusion of curls, displayed his fine classical head and noble features, while his open, luminous countenance, like the full-orbed moon, shone with the rays of intelligence, benignity and love.

HIS CONNECTION WITH THE CONFERENCE.

The first fields of labor of Mr. Snethen, were in Connecticut, Vermont and Maine. But this brilliant star in the ministry soon arose above the horizon of the New England hills; and hence, we next find him in 1798-9 stationed in Charleston, South Carolina, one of the most prominent charges in the South. At the Conference held in January, 1800, he was ordained elder. The sagacious Asbury, was not slow in discovering the talents of the young rising preacher, hence he selected him at this Conference, as his traveling companion—calling him his “silver trumpet,” referring to the melodious and silvery tones of his voice. He accompanied Mr. Asbury in his Northern tour to Baltimore, where he was stationed the ensuing year, in one of the prominent churches of that city.

At the General Conference of 1800, Mr. Snethen was elected Secretary. In that Conference, in opposition to Mr. Asbury, as well as in the General Conference of 1804, and 1812, he took the republican side of the question, which proposed to limit the Episcopal prerogative in retaining and appointing the Presiding elders.

In the fall of 1800, Mr. Snethen visited Philadelphia, and suffered a most violent attack of the Yellow-fever, which was so prevalent and fatal at that place; but

through the medical skill of Rev. Dr. Thomas Dunn, at whose residence he was most hospitably entertained, and through the kind nursing of Mrs. Dunn, under the blessing of God, he was restored again to health, to consummate the great work of establishing here, in free America, a Methodism without a *ruling* Bishop, in this land that has no king.

In love, zeal and devotion to the cause of Christ, Mr. Asbury and Snethen were a unit, and in perfect accord; but in their views and sentiments on civil and church government, they were as far apart as the poles. Mr. Asbury was an Englishman by birth and education, and consequently a rigid monarchist in Church and State. Mr. Snethen was thoroughly American, being born in America in 1769, and educated during the stirring scenes of the Revolutionary war, he was of course a strong Republican in Church, as well as in State. But, notwithstanding these two good and great men greatly differed upon the subject of government, as Luther and Zwingle did on the Eucharist, yet like these two great ministers of Christ, they always cherished the highest regard, and entertained the greatest respect for each other's motives and sentiments. Hence, in 1801, we find Mr. Snethen again becoming the traveling companion of Mr. Asbury, and continuing in that relation for a number of years. At the General Conference of 1804, when Rev. Thomas Lyell, offered a resolution to abolish the office of presiding elder, Mr. Snethen took an active part in the debate, of course, in favor of the measure; but the influence of the Bishops was too strong, and hence, the effort at reform was defeated.

In 1804, Mr. Snethen was married to Miss Susannah Hood Worthington, a daughter of Charles and Elizabeth Worthington, of Linganore, in Frederick County

Maryland, and removed to New York City, where he was the senior stationed preacher for two years. By his marriage he came into the possession of a large and well-stocked farm, in Frederick County, Maryland, with a number of slaves. At that time there existed a legal impediment against their emancipation; but while he was required to retain his slaves according to the law of the State; yet he treated them with all due respect, and fatherly kindness, until the civil authority permitted him to set them all free. Taking possession of his farm in 1807, like Paul, he labored with his own hands, to secure a support, and to properly educate his family. But though located, he did not forget nor neglect the work of the Master, but was always ready to render all possible assistance, by preaching and supporting the gospel. In 1808, Rev. Thomas Lyell, of the Protestant Episcopal Church, invited Mr. Snethen to enter the ministry of his Church, and become his assistant at Christ's Church, in New York. Mr. Lyell had formerly been a Methodist minister, and intimately associated with Mr. Snethen in the Itinerancy. A lengthy correspondence ensued between them, in which the subject of church government was most thoroughly discussed. But, as Mr. Snethen could not surrender the right of private judgement to Episcopacy, candor and consistency requiring him to be republican in Church as well as in State, the kind invitation was of course, politely declined.

On the 2d of March, Mr. Snethen entered the Itinerancy of the M. E. Church again, and was stationed respectively as follows: In 1809, at Fell's Point; 1810, in Baltimore city; in 1811, in Georgetown, D. C.; in 1812, in Alexandria, Va., and in 1813, on Liberty circuit, and from thence to location on his farm. While

stationed at Georgetown, D. C., he was elected Chaplain to the House of Representatives, attracting large audiences by his stirring eloquence, and commanding the respect and confidence of all the Statesmen in Congress. In 1814, he finally retired from the Itinerancy of the M. E. Church, to his Linganore farm, in Maryland, in order to raise and educate his family; neglecting, however, no opportunity to preach the gospel, and work in the vineyard of the Master.

On the 3d of March 1816, Mr. Asbury died, and his "silver trumpet" as he used to call Mr. Snethen, long silent upon the walls of Zion, once more sounded its stirring tones in an eloquent sermon on the life and death of this good and great man. While the General Conference of 1816, was entombing their venerable leader, his old traveling companion from his quiet farmhouse, published to the world his excellent funeral discourse on the "Good Minister of Jesus Christ, nourished in the words of faith and good doctrine."

SNETHEN AS A POLITICIAN.

In 1816, the tide of political excitement ran very high between the Federalists and Republican parties. And, as there was a serious schism in the Federal party to which Mr. Snethen belonged, he was prevailed upon by his friends, as he was a man of irreproachable character, great influence and extensive acquaintance, to become a candidate for Congress, in order to heal the breach, and restore peace and unity to the party. Accordingly, he was nominated as a candidate for Congress on the Federal ticket in the then, *Third* District of the State of Maryland, in 1816; but being unacquainted with the peculiar details of party tactics, and unwilling to resort to the ordinary means to secure political success, he was of course defeated. The next year, 1817, Mr.

Snethen took a prominent part in the nomination of candidates for the House of Delegates of Maryland, in favor of which the Federalists who had supported him for Congress rallied. His ticket was, however, defeated by a fusion of the Republicans and the Hanson men. In all his connection with Congress and politics, he never cherished any sentiment, or manifested any disposition incompatible with his high and holy calling; but like the sainted Daniel, he kept his heart pure and his garments unspotted from the world. Judging from his defeat, that Providence did not desire him to descend from the ministry of the Word to that of the world, like the devoted Zwingli, at Glaris, he turned his back upon the political arena, and never entered it again, devoting all his subsequent time and talents to the promotion of New Testament Polity and Christianity. God never leaves in the tumult of the world, those whom He is training to become leaders among His people. He leads them aside from the busy throng—sets them in comparative solitude: like Moses in Midian, John on Patmos and Luther at Wartburg—where they can guard against intrusion—realize His presence and by meditation and reflection, acquire an inexhaustible store of information and instruction for their future work. Thus in 1814, Mr. Snethen retired from the regular Itinerancy, and in 1817, from the political field, and devoted himself to the advancement of the great Methodist Reformation. During this period from 1817, to 1829, he wrote that series of essays on the subject of church government which opened the eyes of the unprejudiced, and aroused the dormant energies of the lovers of equal rights in the church of Christ. These essays were published in book-form, in 1835, entitled: *Snethen on Lay Representation*.

Thus he continued to labor, and preach the gospel, as opportunity afforded, until in 1827, when Revs. D. B. Dorsey, W. C. Pool, Drs. Jennings, Reese and others were expelled from the M. E. Church, for reading and recommending the *Mutual Rights*, and for belonging to the Union societies. Being the ministerial leader of the great Methodist Reformation, having aroused the slumbering energies of his brethren by his writings and addresses on the grand principles of Protestantism, namely, the Headship of Christ—the equality of the ministry and the mutual rights of the ministry and laity—so when the time came to test these principles by proscription and the fire of persecution, like Luther of old, Mr. Snethen left his Wartburg of retirement, and came to the front in the contest for these New Testament rights; for he declared in his thrilling address, which he published in 1827, which will be found on a subsequent page, that “he could not now, remain silent and be innocent before God and man.” When the Methodist Protestant Church was organized in A. D. 1830, he entered its Itinerancy with all the fervency and enthusiasm of his youthful days and remained an active member until the completion of his earthly pilgrimage, which occurred in A. D. 1845.

SNETHEN AS A SCHOLAR.

As a scholar, Mr. Snethen attained a considerable degree of eminence. In his youth he received all the education that could be secured in the District school, and his pious mother instructed him in the principles of religion. After he became of age and made a profession of religion, he applied himself very closely to study, so that when he entered the Conference of the M. E. Church in 1794, he was an excellent English scholar. After entering the Conference he continued

his studies with increasing zeal, and read the poets and other classics among the varied scenery of the Green Mountains, in New England, and made considerable progress in the attainment of literature. He afterward studied the Hebrew, Greek, Latin and French languages. What attainments he made in the three former languages is not known to the literary world: but it is known upon the best authority, that he could read and translate them all. He had a critical knowledge of French, read it easily, conversed in it fluently, and translated numerous articles from the French journals for the public press in this country. His acquaintance with the sciences was also extensive and profound. His knowledge was not merely technical, or in dim outline; but thorough and comprehensive, embracing critical accuracy in detail, on nearly every subject. Like the acute Melancthon, there was no kind of knowledge he deemed unworthy of pursuit, and hence, he was termed by those who knew him; "*a walking encyclopaedia.*" He was deeply read in ancient and modern history, which supplied him with an abundance of arguments and illustrations for the defence of truth; and he used his vast store of knowledge with great ability and marvelous effect. He was also profoundly learned in Church history, no part of its important details had escaped his attention, or faded from his tenacious memory. And, like the "Scribe which is instructed unto the kingdom of heaven," he brought forth out of his vast store-house of information, things new and old; which alarmed the advocates of clerical supremacy, and stimulated the laity to contend earnestly for their rights, as well as "the faith once delivered to the saints." Knowing by happy experience the great importance of a good education, Mr. Snethen was a

strong advocate for a learned ministry, and exerted himself to his utmost ability to found theological and literary institutions in the new Methodist Protestant Church. Hence, in 1836, we find Mr. Snethen at the head of a Theological Institution in New York, which was founded by the Methodist Protestant Church. Here, he delivered a course of Biblical lectures, some of which were published, but the college failed in a short time for the want of financial support. Returning to the West in 1837, he was elected President of the "Manual Labor Ministerial College," founded by the Ohio Conference of the Methodist Protestant Church, at Lawrenceburgh, in Indiana. But, unfortunately for the young Church, its members relied more upon the scriptural character and popularity of its government to commend it to public favor, than upon the use of the necessary means to secure success; hence, this Institution also failed after a year's experiment, for the want of financial aid. *Let the Church heed these important lessons, and learn to use the necessary means, in order to secure success in the future.*

AS A WRITER.

Mr. Snethen has long been favorably known to the reading public of the United States. His name is honorably mentioned as an author in the *American Encyclopedia*, in Allibone's *Dictionary of Authors*, Sprague's *Annals of the American Pulpit* and Drake's *American Biography*. Besides many smaller productions, he wrote a great portion of the *Wesleyan Repository*, a semi-monthly periodical, devoted to reform in the M. E. Church, and published by W. S. Stockton Esq., in Trenton, New Jersey, and Philadelphia, A. D., 1821-4. He also wrote much for the *Mutual Rights* and the *Christian Intelligencer*, published in Baltimore, from 1824 to

1830; also for the *Methodist Protestant*, which succeeded the former periodicals. In 1834, he was elected in connection with Rev. Asa Shinn, editor of the *Methodist Protestant*, the organ of the Methodist Protestant Church, and his contributions to this periodical in one year amounted to one hundred and twenty, upon various subjects. In 1835, he compiled and published his work on *Lay Representation*—a collection of some of his best essays on the subject of church government from the above named works. As this publication, is now out of print, we presume our readers will be pleased to read a few extracts in order to form some idea of the character of the work. We premise by saying, that the development of light is always gradual. We have first the dawn, next the day, and then the mid-day brightness. So in grace. The blind man in the gospel first “saw men as *trees* walking.” But after the Saviour had applied his hands the second time, “he was restored, and saw every man clearly.” So it was with the immortal Luther. It took him over twenty years to fully comprehend the true character of Roman Episcopacy. At first, he was content to refute and overcome the wickedness of Tetzell, in selling indulgences, and have the people supplied with the word of God. But when he was excommunicated, and put under the ban of the Church as a heretic, without a hearing, or trial and he saw Popery exhausting all its ingenuity and power to destroy his life,—when they could not answer his arguments; then the scales fell from his eyes, and he recognized the Pope as “the man of sin”—renounced his authority—appealed to God for the rectitude of his intentions, and to the German Princes for protection, and he stood before the world disenthralled from the yoke of Episcopacy—he was the Lord’s freeman”—the

intrepid Luther was a *Protestant*!

It was so with the Luthers of the American Methodist Reformation. At first they would have been content, with the introduction of lay representation; but when they were positively denied this scriptural right, and like Luther, excommunicated for exercising the right of private judgement—in reading, and recommending the "*Mutual Rights*," and in uniting with "Union Societies"—the object of which was simply to promote reform in the Mother Church: then they, like Luther, struck at Episcopacy—the tap root of the whole arbitrary system.

Mr. Snethen was a true American, and therefore, of course, a great lover of Equal Rights, and the principle of Representation. He believed that:

"Mankind are all by nature free and equal;
Tis their CONSENT ALONE, gives just dominion."

In speaking of reform in the M. E. Church in 1822, he says:

"Our apprehensions upon this score will not yield in any considerable degree to evidence, until we shall begin to see bishops blush at the idea of choosing masters for others, and elders shrink back with horror from any office in which they must rule over freemen without their consent."—*Lay Representation*. p. 54.

In speaking of Episcopacy in this work, Mr. Snethen says:

"The bishops are the center and source of all executive authority. The name of every traveling preacher in the connection is upon the point of their pens, and they may write them to what place they please. The oldest elder, they may place under the youngest, and indeed, there is no rule to prevent the bishops from giving the charge of a station or a circuit, to unordained preachers. It is not only in the power of the bishops to deprive elders of all executive agency; but also to oblige them to locate. They can appoint them under the greatest family embarrassments, without friends, or credit, to a circuit that cannot support a single preacher."—*Lay Rep.*, p. 83.

In speaking of liberty in the church, our author says:

"I lay it down as an axiom, that the religious liberty of a people should never be reduced in principle, below the standard of their civil liberty. And I think that it will not be difficult to prove from the New Testament, that in the churches which Paul planted among the gentiles, the principles of religious liberty exceeded the then existing standard of civil freedom; what other construction can we put upon 1 Cor. vi: 1-8. Certainly if the tribunals of the unbelievers had been more free and equitable, than Paul would have admitted in the church, it would have been an outrage past all endurance, for him to have prevented the brethren from appealing to them for justice."—Lay Rep., pp. 319-20.

In 1836, Mr. Snethen published his Lectures on Biblical subjects, while he was President of a Theological Institute in New York. In 1839, he published a small work of 106 pages entitled "*The Identifier*." The author in this work shows, I. That Christ and his disciples were excommunicated from the Jewish Church, by the authority of the Sanhedrim. II. That the Founders of the Methodist Protestant Church, were expelled from Episcopal Methodism; and thus he *Identifies*, the Non-Episcopal Methodist Church, with the Apostolic Church, which was excluded from the Jewish Church, by authority of the Grand Sanhedrim. III, he shows the duties of the excommunicated and persecuted, IV, the importance of a written Scriptural Constitution: and in chapters V and VI, the importance of primary instruction. The work closes with a notice of the importance and prospects of the Methodist Protestant Church, over which he watched and prayed, with all the love and affection of a kind and loving parent. The work is written in good style, and is fragrant and instinct with the loving spirit of the Saviour.

Soon after his death, a volume containing twenty-two of his sermons was published, and subsequently his writings, with a biography, by his son, W. G. Snethen Esq. of Baltimore, Md.

SNETHEN AS A PREACHER.

Although a good scholar, a profound thinker and a vigorous writer, yet it was as a preacher, that the immortal Snethen shone with all the brightness of his meridian splendor. His deep piety, varied attainments, clear and silvery toned voice and his fine commanding appearance in the sacred desk, all combined to render him one of the most popular and effective pulpit orators of his day.

“With a charm in delivery—a magical art,
That thrilled like a kiss from the lip to the heart;
T’was the glance—the expression—the well chosen word,
By whose magic the depths of the spirit was stirred,
The lip’s soft persuasion—its silvery tone:
Oh such were the charms of that eloquent one.”

At the Reisterstown Camp-meeting, held in Maryland in 1820, he delivered a most powerful discourse, which Dr. Jennings, pronounced one of the most extraordinary displays of pulpit power that he had ever heard. His subject was: “*Christ as a Son over His own house*,” and while describing the house of Christ, so impressive were his views that the whole congregation rose from their seats as one man; and the speaker himself was so prostrated that some hours passed before he recovered. Some attributed the result of this sermon to animal excitement, he repeated it the next day by request, word for word as nearly as possible, and the Lord vindicated the truth, with similar and signal-ly gracious results.

As many of our readers have never had the pleasure of hearing the venerable author, we give the following sketch, which will enable them to form some faint idea of his style and manner of sermonizing, which has been kindly furnished us, by REV. GEORGE BROWN, D. D., who says:

Shortly after the organization of the Methodist Protestant Church in Cincinnati, a Camp-meeting was held a few miles from the city, by our brethren of the station and circuit. Our two venerable brethren, Snethen, and Shinn, were there. On Sunday morning the congregation was very large.

Mr. Shinn, by arrangement, was to take the lead, and Mr. Snethen immediately to follow. The text of the first preacher was John 3 : 16, "For God so loved the world" &c. It was a sermon of unusual power. The preacher always good, on that occasion was enabled to go beyond his common efforts, in the development and application of heavenly truth. During the sermon Mr. Snethen walked to and fro in the rear of the stand, and the workings of his mind was indicated by the fire of his eye. When Mr. Shinn closed his discourse, he that was to come after him, ascended the stand—did not sing—did not pray, but in a tone peculiar to himself, read out his text : John 3 : 16 "For God so loved the world" &c., and then in his own original manner said, "So you see brethren, I have got brother Shinn's text : he has preached you a sermon of great worth, it is true, but still there is another sermon in this text, and I want, to-day, if I can, to bring it out," Then turning to brother Shinn, he said, "brother Shinn, I mean no disrespect or offence; we have often worked together as true yoke fellows, and while you preached my mind was led into a new field of thought—there is another sermon, in this text." Brother Shinn said : "I take no offence brother Snethen, go on, I know there is another sermon or more in the text, and we will all be glad to hear you." Brother Snethen then began with an illustration the bearing of which, was not at first, so easy to be perceived. He took a steam-boat upon the river, on an up stream direction born back by the power of the current, and by the force of its own gravitation—unable to get on by all the skill of the captain, the pilots, the engineers, and all the labor of the hands unless there be an over-coming power: that over-coming power is the steam. Let the steam be applied to an adequate extent, then gravitation is nothing, the current is nothing, the boat moves up stream by means of an over-coming power. Here the illustration ended. Now for the application. "My brethren," said Mr. Snethen, "our entire race is a boat upon the stream, and the rapid current of worldly and Satanic influences is against us; and in ourselves there is a fearful gravitation to the wrong. There is a down stream tendency in our natures; we shall go down stream to hell and perish, if there be no over-coming power, by which we can make our way upwards to heaven—to life everlasting." Here he paused a moment, and with a heavenly countenance, and a voice as mellow as the music of angels, he exclaimed, "My brethren, there is an over-coming power. The current of opposition and the force of gravity may be over-come. The

grace of God in Jesus Christ, is to our race the over-coming principle. "God so loved the world," &c. Here it is brethren, now we need not, by the tendencies of our own natures, or the current of influences against us, be carried down to damnation, and eternally perish. By faith and prayer we may get hold of the over-coming power—we may go up stream—we may gain eternal life." Thus the preacher opened his subject, and the memorable sermon, was on **THE OVER-COMING-POWER.**

Mr. Snethen, was the ministerial father and leader of the American Methodist Reformaton. His deep piety, varied culture, rich Christian experience: his spotless character and his holy enthusiasm for the cause of Reform, gave him great influence among his brethren and they manifested their confidence in him, by placing him in the front ranks of the great movement. Hence, in the Convention of Reformers, which was held in Baltimore, Nov. 15-16, A. D. 1826; Mr. Snethen was elected President, and delivered the opening sermon, before that important body.

As this memorable sermon, shadows forth the views of Mr. Snethen, on the subject of Church government, we are sure, the reader will peruse the following outline with pleasure, which is founded on, Eph. v; 30. "For we are members of his body, of his flesh, and of his bones." This discourse was divided as follows:

I The union of all believers with our Lord Jesus Christ.

II The union of all believers among themselves.

On the union of all believers with our Lord Jesus Christ, he says: * * * The resemblance between our christian hierarchies and the ancient Jewish priesthood, has been pointed out by many writers; and they have not failed to show how much more congenial a hierarchy is, to the outward and temporal glories of an earthly kingdom, than to the kingdom of God that is within us. * * * There is a great beauty, tenderness and delicacy, in these allusions of the apostle, to the divine institution of marriage. Our spiritual union is with the risen Messiah, over whom death hath no more dominion: this union is common to ALL believers, not peculiar to the ministers, or office-bearers of the church. But if we are all

members of his body, are we not members one of another? And if so, is not a common membership in Christ's body, the true basis of all christian fellowship?

II. The union of all believers among themselves. As in the first creation there were benefits conferred on all men, on the whole race, and not on any particular, or distinct order of men; so in the new creation, or in the covenant of grace, there are blessings common to all believers, and not to any particular part of them. * * *

Man is said to have been made in the image of God. Not that a part of the race was so made, placing the part so distinguished above another part which was not made in his image. Not a few in preference to the many; but all men in preference to all other animals. This image or likeness, is moral and intellectual. All Christian teachers agree in this, and in excluding from our conceptions of the image of God, every idea of body or parts. As man was appointed to govern—to have dominion, he must needs be supposed to have been created with attributes for that purpose,—to have been created in the image of the great Ruler of all. The authority to govern, without the knowledge how or what to govern, is useless; and without moral principle, it may become mischievous. Now the authority to govern is common to the whole race, and not specially the prerogative of any family or individual. If any one were questioned on this point, were he asked why he presumed to exercise dominion over other animals, would he not refer to the history of the creation? And were he further questioned respecting the origin of his ability to maintain his dominion, would he not again refer to the same high authority? Would he not maintain the superior dignity of his creation? And if he were opposed upon the hypothesis that the divine image belongs not to the whole race, but only to a few favored individuals, would he not contend that it was bestowed upon the universal parent, and is, of course, the common inheritance of all his offspring?

All our divines, who hold that the moral and intellectual powers of man suffered by the fall, agree that they are to be restored by grace. We follow out the analogy, and maintain, that, in so far as the lost or effaced image of God is restored by the covenant of grace, it is restored to all believers generally, and not to any special part of them. And we would ask those who monopolize the legislative power of the church, in what the image of God consists in those souls who are thus lorded over by them? Is this image conferred on one order of Christians, to make laws for other orders, while they partake of it in common with them? All arguments in favor of equality, must be predicated upon the unity and community of attributes, whether in nature or grace.

As this discourse is primarily intended for the members of this convention, and the professed object of this meeting, is to take measures to petition the General Conference to obtain a participation in the legislative power, we feel justified in speaking freely and directly upon the subject of ministerial, and ecclesiastical power; should our right be questioned, as members of the church, to meet in this manner and for this purpose, our answer may be supplied by the text: "We are members of his body, of his flesh, and of his bones." We claim the privilege to exercise this right, because we belong to the general class of believers; because legislative attributes are not an exclusive gift of creation, or of regeneration; and because the ministry of the gospel is not established on the hierarchical principles of the priesthood under the law.

But the fact is, my brethren, that even the priesthood which was under the law, neither claimed, nor exercised any exclusive legislative authority. And in all protestant countries, in which church and state are united, the laity have some share in the law making power, either as subjects or as magistrates. Let it be well considered, that if we are members of Christ's body; if we are citizens of the commonwealth of Israel; if we are of the household of faith; and heirs together, of the same promises, it is no small matter to deprive us of the exercise of one of our most important rights. The Church of Jesus Christ is a glorious church. Christ "loved it, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish." The church of Christ is a free church. The Son of God hath made it free indeed. "Jerusalem which is from above, is the mother of us all." "We are not the children of the bond woman, but of the free."

Liberty and equality among believers, is a theme on which apostles delighted to dwell. We cannot mistake their meaning, for they taught that the gospel "broke down the middle wall of partition—took away the hand writing which was against us, and contrary to us;" "that it made of twain one new man, so making peace;" and that it "brought those nigh who were sometimes afar off," making all believers, of all nations and all conditions "one in Christ."

All the offices, from that of the apostles down, are set in the church, and they are all ministerial. Not one among them is sovereign. But to make laws for men, or for christians without their representatives, is the highest possible act of sovereignty. I know, my brethren, it has been argued that the traveling preachers are indirectly the representatives of the church. But in point of fact and form, the General Conference is placed at a distance, the most remote from the church. All the members of the annual conferences must serve a probation of

two years, and undergo three elections of itinerant preachers, and then they elect one-seventh part of their own number, to compose a General Conference, together with their presiding bishop, chosen by themselves for life. How church legislators can be more independent of the church, or less accountable to the people, we cannot conceive. If this law making office is ministerial, in relation to the members of the church, then we do not understand the meaning of the word ministerial, and we are no less ignorant of the word sovereign. Do the men who are born, as they believe, to govern those who exist under the political and religious establishment of the eastern "Casts" make a much greater distinction between the rulers and the ruled, than our traveling preachers do, between the rule makers and those for whom the rules are made? Have they not placed a gulf between them, which it is thought almost as impious and presumptuous to attempt to pass, as that between the rich man and Lazarus?

As friends of reform, or advocates for the right of representation in the church, we have been accused of ambition. The most serious charges of this kind have been urged against your speaker. Some have said, that he aspires after the highest offices. How little, my brethren, do these men know of my views of the dignity of the christian calling? How little do they understand the value I attach to the relation I hold to my Redeemer as a member of his body, &c. How insignificant is the title of bishop, or arch-bishop, in my estimation, when compared with that of king and priest unto God? My brethren, I am not conscious of any higher ambition than this. The greatest dignity and distinction I can conceive of, I have in common with you and with all believers. Jesus Christ, our Redeemer and Head, hath loved us, and washed us from our sins, in his own blood, and made us kings and priests unto God and his Father.

And now brethren, I declare to you, that there is no one action of my life, upon which I have reflected more deliberately, than the taking a part in this convention, and there is no one among them, within my recollection, of which I find a more conscientious approval in my own breast. That I am acting up to my privilege and my duty, and not beyond them, I have no doubt. As a believer in the Lord Jesus Christ; as a christian, not to say a minister, I am fully persuaded in my own mind, that I have a right to be present personally, or by my representative, in the law making department of the church, of which I am a member.

The office of a representative, in a legislative body is strictly ministerial. The man that is sent is not greater than the sender. While the church is legislated for without its representatives, to say the least of it, it is in its nonage, and is under tutors and governors. The danger of this state of things

can no more be concealed, than the humiliation. We look in vain among absolute legislators for those sympathies and fellow feelings, so finely described in the 12th, of 1st Corinthians. The whole history of this monopoly goes to prove, that when men make laws for themselves and others, if their own interests and the interests of those for whom they legislate come in collision, the former prevails over the latter. God knows, and everybody knows, how much misery and calamity have been entailed on the church and the world, by the exclusive legislation of priests; and while human nature continues the same, we have no reason to expect that it will be otherwise. Concerning the operations and the effects of the power of our own General Conference, we could say much; but lest we might, by the strength of our excitements, be tempted to speak unadvisedly with our lips, we have habitually restrained our feelings, and we restrain them now. We know, that government is necessary to the peace and well being of every community; and happy will it be for those who administer the government of any church, if when the Master shall come to call them to account, they shall be found in the capacity of servants, and not of "lords over God's heritage."

From the Hon. P. B. Hopper. Judge of the Circuit Court of Maryland.

"As a Preacher, Mr. Snethen was certainly among the great lights of his time. He had a power in the pulpit or on the stand, that moved immense congregations, as the trees of the forest are moved by a mighty wind. I heard him once, at a camp-meeting, illustrating the preciousness of the Divine promises. After going on for some time, in a strain of well-nigh over-powering eloquence, he came suddenly to a dead pause; and, taking up the Bible, and pressing it with both hands to his bosom, he exclaimed:—

"My book and heart,
Shall never part."

And then holding it out to the men, he exclaimed, at the top of his melodious voice: "Brethren, it is *your* Bible;" and then turning to the female part of his audience, he said: "Sisters it is *your* Bible;" and then wheeling around to the colored people who were behind the stand, he said: "Colored people—ye sable sons of Africa, it is *YOUR* Bible!" There was an electric power in the appeal that no person could resist—the whole of that immense Congregation seemed completely dissolved. I heard him preach at another camp-meeting, when he became so much excited that he fell prostrate, and on recovering himself he came on his knees to the front of the pulpit, and in a strain of eloquence which I never heard surpassed, besought the assembled multitude to become reconciled to God. It was said that no less than five hundred persons made a profession

of religion in connection with that camp-meeting. I was with him at still another camp-meeting, not many years before his death, when he seemed, in the early part of the exercise, to be greatly depressed in spirit. In reply to some remarks that were made to him by an old preacher, like himself, he said; "I feel that I am fit for nothing—since I have become old, I have lost the warmth of feeling which I formerly possessed, —I think I ought to quit preaching and be laid on the shelf,"

He preached that morning however, and his subject was the love of God. Towards the conclusion of his discourse, he became greatly excited, and exclaimed: "Glory to God, I feel young again. My heart is so light and joyful that I scarcely feel the boards under my feet." These were the only instances in which I remember to have witnessed anything like a glow of excitement in him in preaching; and, as a general thing, he evinced a much higher degree of animation in addressing large congregations than small ones—but I believe he rarely, if ever preached, without leaving a deep impression.

The great excitement to which he occasionally yielded, might have been objected to by some, but even they, could not, I am sure, have seen and heard him at such times, without admiration. He was a preacher *Sui Generis*—the most accurate, and vivid description only approximates the grand and brilliant idea which they have who have been privileged to listen to his finest efforts.

In private life, Mr. Snethen had so far as I know, no superiors. Without being in the least degree obtrusive, he was agreeable and entertaining, and knew well how to bear his part in any company in which he was found. He was most persevering in his efforts to do good, and he carried this spirit with him down to the very entrance of the grave. His death was a fitting and beautiful close of an eminently honored and useful life."—*Sprague's Annals of American Pulpit*, vol. VII, pp. 251-3.

Says the New York *Methodist*:

"In the Church, Nicholas Snethen may be classed among the great lights of his time. He possessed immense powers in the pulpit, and would move vast congregations as forest trees are moved by the mighty winds. It is said he seldom preached without leaving deep impressions. At times he gave way to great excitement, to which some objected, but what matter when thus animated and zealous and trying to do good; he carried with him the holy spirit, down to the very entrance to death's dark valley."

AS AN ECCLESIASTIC.

Mr. Snethen was strongly republican, and therefore, of course, anti-Episcopal in his views upon both State and Church government. Being born in A. D. 1769,

three years after the passage of the infamous "*Stamp-Act*"—when our Fathers were struggling against the Tyranny of Episcopal England; he of course, espoused the cause of the Patriots, and became a true and consistent son, of our great American Republic. He rejected all Kings and despots, both in State and Church. He believed: "that all men are created free and equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness. And to secure these rights, governments are instituted among men, *deriving their just powers from the consent of the governed.*" These New Testament principles of Mr. Snethen, were soon put to the test. Recognizing the popularity and influence of this great man, the Bishops were not wanting in their efforts to win him over to the side of Episcopacy. Hence, at the General Conference of 1800, Mr. Snethen was appointed on a committee, to defend Mr. Asbury and the Conference against certain charges, which had been preferred against them, by Rev. James O'Kelly, who had retired from the M. E. Church. As Mr. Asbury was well acquainted with the sentiments of Mr. Snethen, his appointment on this committee, was no doubt made in hope, that he would abjure his republicanism and champion the cause of Episcopacy. The defence was duly prepared, and presented to Mr. Asbury, who received it in the presence of "Bishop" Whatcoat, when the latter requested Mr. Asbury to appoint Mr. Snethen a presiding elder; but Mr. Asbury said in the presence of Mr. Snethen, "*that he was too much of a republican for that.*" But, "surely in vain the net is spread in the sight of any bird;" for although this reply of Mr. Asbury was so highly suggestive, yet the hint was lost on Mr. Snethen, who loved New Tes-

tament equality better than promotion, and who spent his ministerial life while in the M. E. Church, in trying to New Testamentize its polity.

Being a leading member of the M. E. General Conference of 1812, Mr. Snethen offered a resolution proposing to give the Annual Conferences the right to nominate and confirm the Presiding Elders, thus abridging the Episcopal power, by taking the appointment of them, out of the hands of the Bishops. This republican measure of giving the Preachers the right to select their Elders, "who have charge of them," was very displeasing to the Bishops. For, they knew if the Annual Conferences selected the Presiding Elders, they would not be indebted to Episcopacy for their official positions, and consequently the Bishops would have but little influence over the Elders; hence, their inveterate opposition to the measure. In speaking of this measure, Mr. Asbury says: "Long and earnest speeches were made; Lee, Shinn and Snethen, were of a side, and these are great men." But, Episcopacy triumphed, as it always does, in the General Conferences of the M. E. Church, which are invariably composed of a majority of Presiding Elders—the agents of the Bishops—and, who are perfectly independent of the people for their official positions. The vote stood forty-three for, and forty-nine against the measure; hence, it was defeated.

Being disgusted with the overwhelming influence which the Bishops exert over their agents—the Presiding Elders, in the General Conference, Mr. Snethen declared, that "*he would never again appear on the floor of any General Conference, to legislate for the Church, unless sent by the vote of the governed, both of the laity and preachers.*" He kept his word, for he never entered a similar body, until as a representative of the Ohio

Conference, he entered the first General Conference of the Methodist Protestant Church, held in Georgetown, D. C., May, 1834, of which body he was elected President.

In 1827, the great struggle in the American Methodist Reformation culminated, and the storm of Episcopal wrath which had been gathering for years, burst like an avalanche upon the heads of the doomed Reformers. The Revs. D. B. Dorsey, W. C. Pool, Drs. Jennings, Reese and many others, were expelled from the M. E. Church, for the great *crime?* of reading and recommending the *Mutual Rights*, and for belonging to the Union Societies. The Rubicon of forbearance was now passed by the Episcopal party; the sword of excision was drawn and the scabbard thrown away, and "The *Expulsion of Reformers*," was the battle-cry, which echoed all along the line of churches, from the center to the circumference of Episcopal Methodism. Many of the best members in the connection were forced out of the church, by the friends of Episcopal power; because they claimed the rights of "the Lord's freemen," and those of free American citizens. From 1820, up to this time, many had espoused the cause of Reform, and "promised in their zeal "to follow it to prison and to death." Revs. John Emory and Beverly Waugh, had warned the Church in their published address, against the insidious progress, of Episcopal power, and said; "*Remember the tenacious grasp, with which power is held, when once acquired. Its march is ever onward, and its tremendous tendency is to accumulate.*" pp. 1-12. The impulsive Bascom, thundered like Jove, in holy wrath against the persecutions of our Fathers, and termed the expulsion of Rev. D. B. Dorsey from the M. E. Church, for "*reading and recommending the Mutual Rights*," "*a labored deed of hard-earned*

infamy." But the wheat was to be sifted, and the gold tried in the fire, when it was found that,

The birds which in our summer live,
When winter comes are flown:
And they who have but *Right* to give,
Must live for *Right* alone.

Without impugning motives, as a faithful historian, it is our duty to say, that Revs. John Emory, Beverly Waugh and H. B. Bascom, all like the vacillating Erasmus, forsook the cause of Reform, when placed upon trial for its life, and accepted lucrative positions on the other side, and finally the Episcopate in the M. E. Church, and became the very *depositories* of that power—whose "march is ever onward and whose tremendous tendency is to accumulate:" and against which they had formerly, so earnestly protested. These men with many others, left the Luthers, the Zwingles, the Melancthons, and the Calvins of our Fathers, to fight the great battle of New Testament Equality and Lay Rights, which they had largely assisted in bringing on. God never leaves his people without leaders. Moses dies, but Joshua comes to the rescue. Arnold may prove false, but Washington will be true to his trust. Erasmus may go over to the side of Episcopacy, but Luther will be true to the Bible and to Christ. And so was the heroic Snethen, who like the intrepid Luther, left his Wartburg of retirement, and came to the front in the crisis of the Reformation, and encouraged our persecuted fathers, by publishing to the world the following stirring address in May, 1827, immediately after the expulsion of Rev. D. B. Dorsey.

DEAR BRETHREN,

You have heard of what was done in the bounds of the Virginia conference; and will hear of the proceedings of the Baltimore Annual Conference, in the case of Dennis B. Dorsey. I notice this last case as proof of the fact that the itinerant

preachers have taken a stand against reform, or representation, which must change our relation to them. We are no longer to consider ourselves as standing upon the open and equal ground of argument with those brethren in behalf of a principle; but as the supporters of what we conceive to be truth and right, opposed by power.

No man among us has power to oppose to power; and truth or right in the mouth of a minister would not lose its lamb-like helplessness, when assailed by the power of a majority of ifine-rant preachers. This majority have all the claws and all the teeth, and therefore, every man may be made to fear.

This fact, brethren, we ought not by any excitement of zeal, to lose sight of for a moment. I therefore repeat it, truth or right in the grasp of power, is like lambs among wolves. * *

Brother Dorsey, it seems, was advised by his friends (in this advice I did not participate,) not to answer any questions which might criminate himself. This refusal to answer questions, this putting the conference upon the proof of his guilt, made a part of his offence. Who then did he thus offend? No one but the members of the annual conference. Now mark brethren, the importance of this whole transaction: not to brother Dorsey merely, but to us all. Let this procedure be established as a precedent, and of what avail will the maxim of our Master be to us? How can we maintain the harmlessness of the dove? How escape the jaws of power without dissimulation? Surely if we have no right to keep our own secrets among those who make a man an offender for a word, we have no means for self preservation, but in the unqualified wisdom of the serpent. Brother Dorsey by a vote of the annual conference, is deprived of a station for one year. Will either of those voters feel any twitches or qualms of conscience in treating either of us relatively in the same way, if we refuse to answer and to promise as they may please, and punish us for our contumacy, or contempt of court? And that too, while in our courts of law no man is required to answer any question which goes to criminate himself. * * * * *

The truth is, brethren, that there is the very essence of persecution in this act of the Baltimore annual conference. As a precedent, it deprives us of our last, our only resort to defend ourselves against power, which we can employ consistently with our christian character. Is not punishment for telling the truth and a reward for dissimulation, in effect the same? I know brethren, that we shall be accused of party spirit and party purposes, in espousing the cause of this brother, but it is not so; by this dispensation we are sent forth as lambs among wolves, power has usurped authority over truth; *we are not to be reasoned with, but punished.* In this new condition, what are we to do? We must go to the

New Testament for direction and instruction; and there we learn, that we must be wise as serpents and harmless as doves. Must we not then espouse the principle, and can we do this without espousing the cause of the first martyr of it in the Baltimore annual conference? Your turn, my turn, may come next. It is an awful thing to be driven by the power of a majority from the last asylum of harmlessness—to be reduced to the dreadful alternative of dissimulation or bearing witness against one's self.

I deem it proper, brethren, that in this portentous change, in this state of your affairs, that you should hear my voice, and see my name. It will, I know it will, it must be asked, now the time is come to try men's souls, where is Philo Pisticus? Where is Adynasius? Where is Senex? Where is the man who was among the foremost to challenge us to the cause of representation? Where is Snethen? I trust that while he is among the living, but one answer will be given to this question—he is at his post, he is in the front of the contest, he is shouting on, brethren *on!* and if he fall, it will be with a wound in his breast, and with his head direct towards the opponent.

It is the command of the great Captain of our salvation, that we may not hurt even a hair on the head of those who hold the power to hurt us, even by the wisdom of the serpent. We may not lie, even for the glory of God; but we may be silent, we may leave those in ignorance whom we know will not only not see, but punish those who offer to give them light. The old side men have done a strange thing in the earth: they have placed themselves *hors de combat*; they have even done more, they have tempted us to smite them in the back, to aim invisible strokes at them—to conspire for their overthrow. Let us not avail ourselves of the advantages which their folly or want of foresight has given us! But I call upon you by every sacred name, to resist this inquisitorial power, this attempt to renew in America, the old, the exploded principle of torture, this monstrous outrage upon the principles of civil and religious liberty;—the punishing of men for not submitting to criminate themselves. O defend to the last extremity, this final sanctuary of oppressed innocence. What may not the traitor to this cause expect? Where can he find shelter from the frowns of Heaven and earth, and the self-torture of his own reflections.

Of the labor of seven years, I make no account. I was not a lamb among wolves. My courage, my resolution was not put to the test. I have never been questioned, never called to account, not even threatened. The fiery trial has come upon one who is as the shadow of a man, a walking skeleton, and I yet go free! Mysterious Providence! Thank

God, the afflicted man's soul is in health, his fortitude is unimpaired by disease, he has the courage and the constancy of a martyr; Lord, let the young man live and not die! Let not the wife of his youth be a premature widow. I cannot now desert the cause and be innocent before God or man. I cannot now be silent and be harmless. I therefore advertise you of the change, and earnestly entreat you to conform to it by conforming to the directions of the Master, "Be ye, therefore, wise as serpents, and harmless as doves." Your affectionate fellow-laborer in the great cause of Church Representation.

N. SNETHEN.

This brave address of the heroic Snethen, published, at the very crisis of the Methodist Reformation, when all the powers of Episcopal Methodism were combined to "stamp it out," proves the consistent Christian character of this great man. To the heroism of Joshua, in battle for the right; he manifested the meekness and humility of Moses. And, although he wrote during the very height of the controversy upon Church polity, and under the most exciting provocation; yet he never lost his self-possession, and though grossly misrepresented by his opponents, he never recriminated or sought revenge.

"Assailed and censured by the tongue of strife;
His only answer was a blameless life."

In 1818, Mr. Snethen had a very severe attack of bilious fever, and from that time down to 1829, this disease beset him nearly every autumn, superinducing asthma and rheumatism, from which he was a sufferer more or less until the day of his death.

In 1829, Mr. Snethen became very much embarrassed in financial affairs, and was compelled to sell his Langanore property and remove to the West. In 1830, he liberated all his slaves, and in the Spring of the same year commenced farming on the banks of the Wabash, in Indiana, near the village of Merom. In the autumn of the same year, 1830, death entered his family and

took away his cherished wife, the sharer of his toils, and joys, and one of his accomplished daughters. This sad bereavement broke up the home circle, and as it relieved him from all family care and responsibility; he entered the itineraney of the Methodist Protestant Church, with all the zeal and enthusiasm of his palmiest days, in which he continued until death, occupying a supernumerary relation during the last few years of his life.

From 1830, to the close of his life, he labored as a regular pastor, in the Methodist Protestant Church, in Louisville, Cincinnati, Zanesville, and at other places, the greater portion of his ministerial labors however, was among the Methodist Protestants of Cincinnati, who loved and respected him as a kind and tender Father. His intervals from ministerial labor he spent with his married daughters in Princeton, Indiana, and with his sons, who resided in Louisville and in St. Louis. Some two years before his death he was called to preside over the "Snethen School for young ministers," in Iowa city. He visited the school in 1844, and returned to Cincinnati, in order to prepare a series of Theological lectures, which he completed, and in 1845, on his way to his post of duty, he called upon his daughters at Princeton, Indiana, and while there at the residence of his son-in-law—Dr. Penington's he was seized with the illness, which after the expiration of six weeks of intense suffering, terminated in his most triumphant death. Time touched him gently in its onward flight, and he came to his grave in a full age, in his seventy-sixth year: "as a shock of corn cometh in its season." A short time before he died, being conscious of his speedy departure, out of this world, like the Patriarch Jacob of old, he called his

family around him, blessed them all, and bade them a solemn farewell. Afterwards he prayed for his absent children—for his dear sons, for his beloved and associated friends, for the Church, and for all, with a fervency which deeply impressed the minds of all present. Subsequently desiring the sight, he asked that a glass might be brought him and with a candle on each side to enable him to see himself clearly. He examined his face very intently for some moments then after a further prayer, and with a presentiment of approaching dissolution he uttered clearly and with the confidence of true faith: "My God, I thank thee that thou hast made me in thine own image and hast preserved me to show forth thy glory. Now, O Lord, I resign the body which thou gavest into thine own hand." During the night he suffered much pain, and about daylight he arose from his bed and described its location, and in about ten minutes, after being replaced in his bed, in a sitting posture, "the weary wheels of life stood still," when without a struggle, or a groan, his happy spirit was released from its tenement of clay and, "entered into the joy of his Lord," on Friday morning, May 30th, 1845—retaining his consciousness, to the last.

"How blest the righteous when he dies,
When sinks the weary soul to rest!
How mildly beam the closing eyes!
How gently heaves the expiring breast!
So fades the summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day:
So dies a wave along the shore."

He died as he lived, the devout christian, the good and upright man—the fond and loving father. The

Church misses his commanding appearance, his wise counsel—his eloquent sermons—his fervent prayers and the encouraging notes of his silvery voice, shouting “ON BRETHREN, ON !” But in the general assembly, and church of the first-born, which are written in heaven there is a new member—in the Saviour’s crown a bright new star—in his royal diadem a brilliant gem—and hard by the throne of God, there is a new angelic form clothed in white raiment, with palms of victory in his hands and a starry crown upon his brow—his earthly name was—NICHOLAS SNETHEN.

His grave is in the cemetery of Princeton, Indiana. His monument stands on a rise surrounded with evergreens. It is of marble, in striking imitation of many modern pulpits, about twenty-six inches square and six and a half feet high, with an open Bible on the top. On the west side is the following inscription:

THE REV. NICHOLAS SNETHEN,
Of the Methodist Protestant Church,
Died May 30, 1845,
In the seventy-sixth year of his age.
“I have fully preached the Gospel of Christ.”
Romans xv: 19.
“Servant of God, well done,
Rest from thy loved employ,
The battle’s fought, the victory’s won;
Enter thy Master’s joy.

The same stone commemorates his wife, Susan Hood Worthington, and several of their children.

The following poem, has been kindly furnished us, as a tribute to the memory of the great preacher, by Rev. James Nicholls D. D., Vice President of the Western Maryland College.

Lines on the Death of Nicholas Snethen.

“The old man eloquent is gone at last,
The mortal strife with him at length is o’er;
Through many a conflict mighty he has passed,
But strife and conflict he shall know no more.
As comes the chieftain from the spoils of war.
’Mid loud acclaim the conqueror confessed,
So Snethen, hailed by angels from afar,
Returned to enter his eternal rest.

For more than half a century he stood
On Zions’s walls, a herald to his race,
Proclaiming, in the name and strength of God,
The Grand economy of saving grace.
He spoke, and thousands hung upon his word,
Or terror stricken, or by transport swayed,
In deep contrition bowed before the Lord,
Or joyously their greatful homage paid.

His voice sonorous, like a mighty gong,
Rang out in peals that stirred the hearts of men,
Or charmed with sweetness, like a seraph’s song,
Or trumpet toned, it startled you again!
His thrilling eloquence was ne’er excelled;
’Twas not the creature of pretentious art,
But from a fountain deep it upward welled,
And gushed the fullness of his mighty heart.

As soars the eagle ’mid the clouds of heaven,
And darts along the lightning’s fearful way,
And mounting upward in the shades of even,
Still drinks the radiance of departed day,
And from his eyrie in the starry zone,
Descends earth’s deepest valleys to explore,
With graceful ease, a beauty all his own,
And leaves you to admire it as before;

So Snethen, with his philosophic lore,
And aided by imagination grand,
Was wont through universal thought to soar,
And on Truth’s highest pinnacles to stand.

Through regions vast, unknown to common minds;
Through tracts of thought as volatile as air;
Unwinking gazed when light excessive blinds,
And dauntless trode where others shrunk with fear.

Snethen was a man in its noblest sense,
By nature one of Nature's noble-men;
Take him for all—his heart, his mind immense—
We ne'er shall look upon his like again!
Exalted genius sate upon his brow;
A deathless fire within his bosom glowed;
Yet as a child he brought himself to bow,
And consecrate his service all to God.

The old man eloquent is gone at last,
This mortal strife with him at length is o'er:
Through many a conflict mighty he has passed,
But strife and conflict he shall know no more,
As comes the chieftain from the spoils of war,
'Mid loud acclaim the conqueror confessed,
So Snethen, hailed by angels from afar,
Ascends to enter his eternal rest."

WILLIAM S. STOCKTON.

1785—1860.

BY FRANK R. STOCKTON.

"The memory of the just is blessed."—Prov. x: 7.

Among the names of that noble band of reformers, who originated and founded the Methodist Protestant Church, stands, very prominently, that of William S. Stockton. From the very beginning of the agitation of the subject of Lay Representation, he was one of the most earnest and able workers in the cause of Methodist Reform. No one out of the ministry and, it may truly be added very few in those ranks, gave such efficient support to the cause.

From the day that his periodical, *The Wesleyan Repository*, published, in 1821, the memorable sentence containing the term "lay delegation," never before used in relation to Methodism, down to the time when the Methodist Protestant Church organization extended from one end to the other of our country, he worked steadily, ardently, and more successfully than he even knew, for justice in church Government.

By his influence as an Editor, by his constant contributions to the Methodist press, by several books on Methodist subjects, and by his personal labors in church circles, he gave the best work of his life to his chosen cause. It is seldom that such powerful arguments or such earnest advocacy has been brought to bear upon the subject of church Reform, as in that series of articles, which he contributed for nearly forty years to the organs of Methodist Protestantism.

When the first notes of battle were heard in the war of the Methodist Reformation, this staunch champion appeared upon the field, and when he was not leading in the van, he was following valiantly, and he never laid down his arms until success was assured. Sometimes a Snethen or a Bascom was in the van, and some times a Harrod or an Asa Shinn, was seen prominent in the fray, but always and ever, by night and by day, in success or in defeat, William S. Stockton was on the field, with his good sword in hand. And although that sword was but a quill, it cut keenly.

William Smith Stockton was born, April 8th, 1785, in the city of Burlington, New Jersey. He was descended from two good families, his father belonging to a branch of that Stockton tree, which has given such good men to the service of society, and his mother being of the Gardiner family, well and honorably known in colonial times.

Born of eminently religious parents, his earliest associations were those of earnest, prayerful Methodism. His father's house was a religious centre, where class, prayer and preaching meetings were frequently held. It is not surprising therefore, that in very early life he became a member of the Methodist Episcopal Church.

It was very early too, that he developed a taste for good reading, that never left him. During his long life, religious books and sterling works on general topics were his delight, and almost his only recreation. His disposition and education made him averse to light reading in general. One of the few novels he ever read, was "Uncle Tom's Cabin," with the object of which, he was in thorough sympathy.

In 1807, he married Elizabeth S. Hewlings, an admirable and pious woman and a member of the same

church with himself. Soon after his marriage he left Burlington for Mount Holly, in the same state, where his son Thomas Hewlings Stockton, afterwards well known as one of the most eminent clergyman in the American pulpit was born. He subsequently removed to Trenton, where he found congenial employment in the book store of his uncle, Daniel Fenton, then the principal bookseller of the city. He afterwards lived in Easton, Pennsylvania, there in his house the first Methodist prayer meeting in that town was held.

In 1822, he removed to Philadelphia, which city was his home for nearly the remainder of his life. In 1820, his first book was published. It was entitled: "*Truth versus 'a Wesleyan Methodist' and other objectors; containing remarks and animadversions on a book entitled 'Methodist error' ect., by a lay-member of the Methodist, Episcopal Church.*" The author of '*Methodist error,*' was John F. Watson, well known by his important work, "*Watson's Annals of Philadelphia.*"

In 1821, he published: "*Seven Nights: or Several Conversations, Containing Arguments from Reason, Scripture, Facts, and Experience, between Individuals of different Denominations. Edited by Julia Ann Prudent, Sobriety: Published by Plain Truth and Honesty, Jazer Meanwell, Printer.*"

This quaintly entitled book, was aimed against the use of ardent spirits as a beverage. The Rev. Thomas H. Stockton, in a memoir of his father, says: "as to its character, it was a decided plea for Temperance, four years prior to the organization of the American Temperance Society, in Boston: and so secures its author a place among the very first advocates of the cause in the United States. Moreover, it was useful in its day, and perhaps is still doing good. But the work which

identifies his name with the history and progressive development of American Methodism, and more especially with the origin, organization and developments of the Methodist Protestant Church, was a periodical entitled *The Wesleyan Repository*; a specimen number was issued in February, 1821. The regular publication commenced in April. The first volume was a semi-monthly of sixteen large octavo pages. The second and third volumes, were printed, in Philadelphia monthly. All its correspondents, I believe, except one, were Methodists; more than twenty of them were Preachers, and fourteen at least were, or had been in the Itinerancy. Sketches of several of those who have deceased, may be found in *Dr. Sprague's Annals of the American Methodist Pulpit*, as follows: Ezekiel Cooper; Nicholas Snethen; James Smith; Henry B. Bascom; and Samuel K. Jennings—Asa Shinn and other prominent reformers, came in later. The leading writers, however, were Nicholas Snethen and the Editor. My father's name is connected with more than fifty articles, but Mr. Snethen's with nearly one hundred and fifty. In the eighth number of the first volume, two editorial articles on 'Church Government' appeared. In one of these, 'lay delegation' was first uttered. Mr. Snethen in the introduction to his essay on "Lay Representation," thus refers to those articles: "The publication of these, broke silence, and to break silence on the subject of church government in those days, called for no common resolution. But the credit, not of a mere beginner is due to Mr. Stockton: his efforts in behalf of 'lay representation' were unwearied, and knew no bounds short of necessity."

In 1849, Mr. Stockton himself thus alludes to these editorials: "Those two editorials were the first direct

assault upon the M. E. Church Government. I wrote to Mr. Snethen, that I had brought an old house about my head."

In 1824, *The Wesleyan Repository* ceased to exist and was succeeded by *The Mutual Rights*. Mr. Stockton was invited to become its editor, but family and business connections compelled him to decline the position. An effort was made about this time, to expel him from the Church; but the attempt to crush him, and the cause of reform with him was futile. The charge against him was declared groundless, and he was triumphantly cleared.

We quote again from the memoir by T. H. Stockton: "But the work of Reform went on. Union Societies were organized in various parts of the United States. Secession followed expulsion, committees, congregations, and conventions multiplied; Quarterly, Annual and General Conferences succeeded, all the arrangements, appliances and enterprises of a new ecclesiastical denomination required self-sacrificing attention,—and no one was more prompt to render this than my father. As delegate, secretary, committee man, composer of official papers, and correspondent of the press, he was abundant in labors. Notwithstanding many cares and anxieties and the pressure of civil duties for the prolonged term of seventy years, it may be said of him, with all propriety, that for about forty years, in whole, so far as laymen are concerned, and the specialty of Church Government, he was *the* Methodist writer of America, if not of the world."

There was much literary work outside of his writing upon Church matters in which he became known, but which can only be alluded to here. He was connected with a political paper, *The Peoples Advocate*., he assisted

in the publication of the first American edition of Wesley's Works; he wrote the article on the Methodist Protestant Church, in Kay's edition of Buck's Theological Dictionary, he contributed to the secular press as an editorial writer, he wrote also for Methodist periodicals that desired the services of his pen, yet begged him not to use his name, and never failed to throw his influence in favor of moral as well as religious reform, giving especial attention to the cause of Temperance, of which he was always a staunch advocate. He was also a strong anti-slavery man. One of his most important literary undertakings was the publication of Whitehead's Lives of John and Charles Wesley. He purchased the copy right of this work and issued it in handsome style, with a steel engraving of the Wesleys, and an introduction by his son, Rev. T. H. Stockton.

But the greatest work of his life, in a business point of view, was in connection with the care of the poor of Philadelphia. For many years he was in charge of that little town in the suburbs of Philadelphia, the Blockely Alms-house. Here were congregated, at times, nearly two thousand people. In this immense building were factories and workshops, a lunatic asylum, hospitals, a farm and industries and charities of every kind. He had had charge of the old Alms-house on Spruce street, immortalized in Longfellow's "Evangeline," and in the great cholera year of 1832, he made himself conspicuous by his courageous and devoted attention to the suffering hundreds under his charge. Officials of every class fled from the horrors of the epidemic, but Mr. Stockton never left the scene of his duties, nor tired in their conscientious discharge. When the vast buildings on the west side of the Schuylkill were erected, he was active in the construction and arrange-

ment of the Establishment. Among his works in this connection, may be mentioned a Sea-wall three quarters of a mile in length, along the river bank, the stone for which he had quarried on the place, the entire work being superintended and directed by himself. Such work as this, with his skill in organization and direction gave him great credit with the City authorities while numerous reforms in the government, made him of much importance to the inmates. When he took charge of the institution he found the shower-bath in constant use for the punishment of the refractory; women were put upon the tread-mill without regard to their age or health; the insane chained in lonely cells, and in a word, most of the abuses common in those days to charitable institutions were in existence there. These he labored faithfully to abolish, and much of the humanity that now distinguishes the Philadelphia Alms-house are due to his influence. He filled this office, although subject to much party persecution, for seventeen years and discharged the duties which were not unlike those of a king of a walled city, in a most satisfactory manner.

In 1828, he had married his second wife, Emily H. Drean, of Leesburg, Virginia. They had nine children. Six of these, and their mother are now living. Of his first family, but three reached maturity. Several of his children have become known in literary connections.

In the memoir before quoted, his son says of him in referring to the later years of his life: "But he out-grew Methodist Protestantism and all other forms of sectarianism.*"

He did not indeed, out-grow his principles of Love,

* Mr. Stockton was strongly opposed to the "Restrictive

Truth, and Right, which are applicable to universal and perpetual Christian communion. But he saw and felt, more and more clearly and deeply that neither the root nor the remedy of our evils can be found in modes of governments, civil or ecclesiastical. The root is in the heart and the remedy is in Christ. Everything Christian increased its power over him, although he still clung, with great tenacity and pleasure and what he considered the comparatively superior spirituality of original Methodism, as a denominational development."

In 1860, in his seventy-fifth year he removed to Burlington, and there, not far from the place of his birth, William S. Stockton ended his long and useful life. For years he had been afflicted with an affection of the chest, but his vigorous constitution gave every reason to believe that he might approach, quite nearly, the age of his father, who died at eighty-four. But on the third of September 1860, he met with an accident which eventually proved fatal. He was standing on the wharf at Burlington, when a wagon backed so near him that he stepped back suddenly and tripping over a beam fell prostrate. The fall fractured his thigh, and he was carried home to his bed from which he never rose again. For more than two months he lay upon his back, sometimes suffering much. He had the best of medical and surgical attendance, but it availed little; his age made it impossible that the broken bone should ever unite.

Rule;" which required each Pastor to change his field of labor at the expiration of two years in a station and three on a circuit. The fundamental and scriptural principles of Methodist Protestantism, which are the Headship of Christ: the Equality of the ministry and the Mutual Rights of the ministry and laity were held sacred, and cherished by him to the end of life. It was this human appendage—the "Restrictive Rule," which the venerated Stockton "out-grew," and not the principles of the Methodist Protestant Church.

Gradually his physical strength was worn away, and on the twentieth of November, 1860, with his children, his wife and many of his relatives around him, his long Christian life came to an end.

He was buried in Burlington, near to the grave of his father.

It may be said, with all truth, that William S. Stockton was an eminently Christian man. A life devoted to religion was to him the summit of earthly good. He was always striving for a stronger religious faith, and yet few men had so strong a faith. He had so noble an idea of the Christian character that he could not believe that he himself was ever in that high condition of spiritual health which he considered possible for human beings, and yet it was only his unassuming and modest nature that made him underrate himself. Judged by faith and work, he stood, in Christian character, high above almost every one with whom he was associated, in Church or Social life. Just to a fault, he was conscientious in a degree that often made it impossible for him to act to his own advantage, when no one but himself could see why he should not so act. One of the most distinguished phrenologists of the day, after examining Mr. Stockton's cranial developments, exclaimed: "You are too conscientious for your own good!" Mr. Stockton declared this statement absurd. He did not believe it possible for any one to be too conscientious. And so, through life, he never reached out his hand to the right or the left, when he did not sincerely believe that he was acting according to the strictest rules of Christian honor. He thus lost much of worldly good, but he never believed he lost anything of heavenly advantage.

In devoting a great portion of his life to the cause of

his Church and Christianity at large, he enjoyed not only the satisfaction of working in a cause upon the success of which he had set his heart, and of working with such men as Nicholas Snethen; Asa Shinn; Dr. Thomas Dunn; J. J. Harrod; Henry B. Bascom; Samuel K. Jennings and others of that company of Methodist reformers with whom he ever maintained an intimate friendship, but he had the rare felicity of having a son—the Rev. Thomas H. Stockton—who worked with him, thought with him, and who was his sympathetic Christian friend and brother, as well as an affectionate son. Their correspondence, which extended over a period of thirty years, when the son was stationed on the Eastern shore of Maryland, Baltimore, Washington, Cincinnati and other places, is a most remarkable series of letters. On each side, there was not only affectionate regard and earnest expression of religious devotion to their several duties, but a prolonged and thorough discussion of the relation of man to his fellow-man, the Church and to the God of the Bible.

It has often been a surprise to many of his friends, that William S. Stockton should not have been a Minister of the gospel. His character, his abilities, his influence in the church and his objects in life seemed to eminently fit him for such a calling. But although he never exercised personally and directly the office of a minister, it may be truly said, that during many years of his life, he preached the gospel through his son. In the early pulpit life of the latter, his father's religious council,—always wise, earnest, clear, and abundant, did much to mould the ministerial character and direct the course of that eloquent and successful minister of Christ. Few young ministers had, indeed, such strong and efficient support to depend upon, and in all the

vicissitudes and trials of his life the son turned to the father for counsel and encouragement.

Personally, Mr. Stockton was tall and slender, reserved and silent in manner, scholarly in appearance and very decided in speech and action. He was thoroughly domestic in his tastes, developed in his family a quick sense of humor and a quaint, spirited use of satire. He was always an active man and delighted in gardening and out-door occupations. As far as his personal advancement was concerned his excessive modesty was a disadvantage to him from pushing his own interests. If he had carried into civil, instead of church politics, the same courage that would assail error, no matter how strongly it was entrenched; the same keen and merciless analysis that tore away all pretense and falsehood; the force of argument and degree of cultivation that then distinguished him, he would have won for himself no low position among the Statesmen of the country. As it was he chose to oppose ecclesiastical oppression, and although his blows fell where few of the outside public could realize their force, that force has told, and the sincere and single-hearted courage that made him a Standard-Bearer in the days when simple confession meant persecution, has, in the hands of God, had its logical result in the victory of the truths for which he perseveringly fought with pen, purse, influence and all the unusual energy with which he was endowed.

In November, 1860, when the dark cloud of war was overspreading the Nation, we were a member of the Convention which had been called by the Conferences in the Free States, to meet in Pittsburgh, Pa., to adopt a uniform course of action, to be pursued by them in the future. On Friday afternoon, a Telegram was received from Rev. T. H. Stockton, announcing the death of his beloved father, in Burlington, New Jersey.

The President of the Convention, the Rev. George Brown, D. D., stopped the important proceedings, and stood up and read the dispatch with the deepest emotion and said: "Brethren, the fathers are passing over! Snethen; Shinn; Jennings; McCaine; the Reeses, and now the venerated and beloved Stockton—the pioneer in the great Methodist Reformation, has gone to join them on the other shore. NEVER DID A TRUER HEART BEAT IN A MORTAL BOSOM, THAN THAT OF WILLIAM S. STOCKTON." The President sat down, suffused with tears, and the convention took appropriate action in reference to his memory.

On the 22d of November, 1860, the remains of this heroic veteran of the Cross, were borne to the Broad street M. E. Church, in Burlington, New Jersey. The attendant ministers were Revs. Brown and Maddox of the Methodist Episcopal; Rev. Robbins of the Presbyterian, and Rev. J. G. Wilson of the Independent Methodist Church, who had been for a number of years a warm personal friend, who delivered an eloquent funeral sermon, commemorative of the life and character of the deceased, from Psalm lxviii : 20 ; after which, the body was laid down by the side of that of his father and that of his first wife, to wait the solemn trumpet call, which shall wake the sleeping dead.

"Thus star by star declines,
Till all have passed away:
As morning high and higher shines
To noon or perfect day:
Nor sink those stars in empty night;
But loose themselves in heaven's own light."

T. H. C.

REV. SAMUEL K. JENNINGS, M. D.

1771—1854.

"Wisdom is justified of her children." Matt. xi; 19.

Rev. Samuel Kennedy Jennings, M. D., was born in Essex county, New Jersey, on the 6th day of June, A. D. 1771. While the character of the soil is of prime importance; yet faithful cultivation and judicious training are essentially necessary to the full development of the plant. Thorough culture, has in every age, been highly honored by God, when entirely consecrated to His service. Moses, the great law-giver of Israel, was "learned in all the wisdom of the Egyptians;" and Paul, the defender of the New Testament Church, "was brought up at the feet of the great Gamaliel." The immortal Luther, the leader of the great Protestant Reformation, was learned in all the wisdom of the monks, and Wesley and Fletcher were thoroughly trained in heart and intellect for the spiritual Methodist Reformation. And, Samuel K. Jennings was highly favored by Providence, in his parental and educational advantages. He was a worthy representative of a long and honorable line of Scotch, English and American Congregationalists and Presbyterians.

His paternal grandfather, was born in New England—the Scotland of America, and was descended from "one of the Pilgrims, who settled at Plymouth, Massachusetts." He early removed to New Jersey, where for thirty years, he held the office of ruling elder in the Presbyterian Church. His maternal grandfather

was a native of Scotland, but on account of religious persecution, was brought to Ireland and educated in Dublin, from whence he emigrated to America and settled in New Jersey and became a prominent Presbyterian clergyman. This gentleman, Mr. Kennedy, is said to have been a most excellent Latin scholar, and could at any time ascend the pulpit and deliver an extemporaneous discourse in that language. Dr. Jacob Jennings, the father of the subject of our sketch, was born in Somerset county, New Jersey, in A. D. 1744; he was a pupil of Dr. Kennedy, and subsequently became his son-in-law; he early studied medicine and commenced its practice in a small village near Elizabethtown; from this place he moved to Huntington county, where he continued his profession with great success for a number of years. After practicing medicine for twenty years, when he was about forty years of age, he commenced the study of Theology, and was licensed to preach the Gospel by the Dutch Reformed Church. Soon after this he removed to Virginia, and from thence, after a few years, to the "Old Redstone Settlement," in Western Pennsylvania, where in A. D. 1792, he was received into full membership by the "Presbytery of Redstone," and became Pastor of the Dunlap's Creek Church in Fayette county, Pennsylvania. In A. D. 1811, he resigned this charge on account of the infirmities of age, and in 1813, he died in peace and "entered into the joy of his Lord."

Dr. Jacob Jennings was twice married. Two of his sons, besides the subject of our sketch, became eminent in society. Jonathan Jennings was twice elected Governor of Indiana, in A. D. 1816-19; and the Rev. Dr. Obadiah Jennings became a Presbyterian clergyman and was honored, in A. D. 1822, with the important position

of Moderator of the General Assembly. By his second marriage he became stepfather and preceptor of another youth who also became distinguished—the late Rev. Dr. Carnahan, President of Princeton College.

Dr. Samuel K. Jennings, the subject of this sketch, besides being blessed with the best parental training, received much advantage from the instruction and counsel of his venerated grandfather, Rev. Dr. Kennedy, who was equally attentive to the education of his intellect and heart. The old gentleman used to encourage him in his studies, among other motives, by the example of his mother, assuring him that when she was a girl she would spin her pound of cotton a day and still keep up with her brothers in their Latin lessons.

From the care of his grandfather young Jennings passed to an Academy; and from thence to Rutgers College, in New Brunswick, New Jersey, where he graduated with honor in A. D. 1790. His father's family having removed to Virginia, he went in due time to join them. There he lost his kind and affectionate mother; there, too, he studied medicine under the direction of his father; and there he continued to reside for about twenty-five years after his father's removal to Pennsylvania, during which time many of the most striking events of his life occurred.

At the age of twenty-two years he married Miss Cox, daughter of John Cox, a gentleman who filled the office of Clerk of the county for some twenty years. At this time he was engaged in teaching, a profession for which he was admirably qualified. After a few years this profession was relinquished for the practice of medicine, for which he seemed to be specially qualified by nature. About a year after his marriage he was converted among the Methodists.

Rev. T. H. Stockton, D. D., in his eloquent funeral sermon upon the deceased, says:

“His conversion was a remarkable one. I have often talked with him about it and have its main facts deeply impressed upon my memory. Notwithstanding his religious associations he was himself skeptical, very skeptical—perhaps in the pride of conscious but immature mental power. He was a Deist—rejecting the Bible and Christianity. He had read much, thought much, made out his system, arranged fact and argument in its support, entrenched himself invulnerably, as he supposed, at all points and was ready for a contest with the strongest and most skilful champions the Gospel could produce. Still he was candid, open to conviction, and it may be, even anxious, if in error, to be delivered from it, though it is probable that from his stand-point he saw no position within the whole horizon from which to anticipate a successful assault upon him. In this condition, as so frequently happens in similar instances, it pleased God to approach him by means of a comparatively humble messenger. His father appears to have been “given to hospitality,” and among the visitors at his house was a Methodist itinerant by the name of Heath; in conversation with this plain but pious and useful man the young Deist was happy to have an opportunity of stating and maintaining his theory. It may be that his assurance of superior ability and accomplishments occasioned the expectation of an easy victory. The preacher, sensible of natural and educational deficiencies and yet truly wise and serenely patient, listened with such polite and profound attention that the eager orator of infidelity was exceedingly gratified, and began to hope that he had, indeed, won him over to his cause and might soon

proclaim his conquest. When, however, his logic and rhetoric were exhausted, and he paused for the desired acknowledgment, the meek servant of Christ replied in substance as his Master gave him utterance: "*Young man! I see that you are established upon a rock.*" Ha! thought his hearer, I have caught him! but the preacher proceeded, "*from which nothing but the power of God can ever move you.*" Ah! thought his stricken auditor, what's that? The power of God; is there, indeed, such a thing as the realization of that power? And is this his only answer? And so to his utter disappointment he was himself instantly confounded. In truth, the power of God was already on him. He continued to reflect. The power of God! This is a new element in the process. I must examine this; if it be a genuine experience, I must know it. Authorities, arguments, ingenious speculations, logical inductions and deductions, books, debates—all such things were now out of place. Christianity came before him as a system to be tried by actual experiment—to be honestly submitted to a simple practical test. "*If any man will do his will, he shall know of the doctrine whether it be of God.*" He retired, therefore, to his closet, fell upon his knees, acknowledged with new interest the great God of Nature, and prayed, with all his soul, that, if Christianity were indeed a Revelation from Him, he might be convinced of the fact. Then he added other practical compliances with Gospel requirements; watching his heart, meanwhile, for spiritual impressions. There was a certain place in the woods, not very far from his own house, where he often went for prayer. On a certain day, while engaged in writing at home, a sudden impression was made upon his mind of this sort—"Now retire, and receive the blessing." He answered it, mentally, in the way

of brief postponement—Yes, I will, as soon as I have finished this paragraph. But—that was a seeming preference of his own will to the will of God. When the paragraph was completed, he retired, but—found no place where he could pray; wandering, hither and thither, in vain. This incident was a lesson to him. He determined that if thus favored again, he would immediately obey. Some time after, on a Sabbath morning, while the preacher already referred to was his guest, and preparations were in progress for attendance at church, the second visitation came. Mrs. Jennings was to ride to the place of meeting on horseback. Her husband had gone out to adjust the saddle and bridle, when—just then—as if to try him again in the midst of a comparatively unimportant engagement, the impression was made upon his mind: *Now retire, and you shall receive the blessing.* Instantly he let the gearing drop and hastened away to the woods. When he reached his consecrated oracle, he fell upon the ground before God. There, the tempter assailed him with the question:—“What have you come here for?” But he answered, in the fulness of his soul, “Ah! the Great Omnipotent knows what I have come for. I have come that he may have mercy upon me, for Christ’s sake, and forgive my sins!” Then, looking up, there he saw, with the utmost possible distinctness, the person or image, or some spiritual projection or representation, (I cannot pretend to decide what,) of our Lord—gazing upon him, smiling on him, ineffably beautiful and glorious, divinely benignant, saying nothing, but enrapturing his spirit with the assurance of remission, acceptance and salvation. Oh! it was a heavenly vision; but it soon vanished, and, directly, the tempter taunted him with the sarcasm—“Ha! now *you’ve* made out the con-

ceit!"—as if repeating the phrase he had himself often employed in relation to others, describing conversion as mere conceit. His persuasion of the reality of this revelation, however, was confirmed by the succeeding and abiding consciousness of relief. He even desired and sought to regain his former feeling of guilt and oppression of condemnation, but could not. He tried hard, but in vain. No sorrow answered his call, no tear started, no burden could be found. All was peace, so much peace, such perfect peace, as almost, in this way, to afflict him; because he thought he did not deserve it and ought not to experience it. This condition continued for weeks. Explicable or not, the great change was wrought. Deism was gone and Christ was enthroned, as "God over all, and blessed forever." Often, recurring to that period, he has affirmed that there was no more skepticism about him afterward than would have been if he had never known a skeptical thought.

Another remarkable visitation he has referred to in our conversations: one which occurred after he had commenced preaching. It was at a camp-meeting. On some account he had been in heaviness, and was very much indisposed to preach; but the presiding elder insisted upon his doing it, and, as he was always remarkable for deference to just authority, he finally, though reluctantly, consented. I cannot recall, with sufficient accuracy to report them, the terms in which he described the manifestation of Divine power, at that time, through his ministry, among the preachers and people: but I remember the manner in which he spoke of his return homeward, while yet under the extraordinary influence—his approach to his house—the unearthly appearance of everything about it—the elevation of his spirit above all merely material interests—the conquest which he

felt he had consummated over the world, losing forever the desire to accumulate its riches and pleasures—and, in particular, the incidental reflection that worldly men, if they had seen and known him as he then was, would have thought that he had lost his reason, and, indeed, that he himself might well have thought the same, had it not been for the Scriptural, holy and useful character of the baptism which thus replenished and sanctified his nature.

DR. JENNINGS AS A PREACHER.

It may readily be imagined by all who knew him that in those days—in the freshness of his physical, mental and moral developments, with his constitutional, educational and spiritual distinctions and qualifications all in full and combined action—his preaching was exceedingly attractive and efficient, especially to persons prepared for the “demonstration of the Spirit, and of power.”

I need not follow him to New London, Lynchburg, Norfolk, or other places in Virginia. Let me rather come with him at once to Baltimore.

Here, as already stated, he appeared in the Spring of 1817. He was then forty-six years of age, with more than thirty-seven years remaining for ceaseless diligence of piety and benevolence.

How shall I describe his early ministry here? By surviving witnesses it is acknowledged that no ministry was ever more popular in this city. The churches were crowded, and over-crowded, wherever he went. “There was something so natural in his manner!” as one of the Bishops of the Methodist Episcopal Church said to me one day. There was, indeed, a remarkable merit of this kind, which, added to his other and higher distinctions,

made his preaching a perpetual fascination, and yet as edifying as it was delightful. It was preaching that resulted in genuine and great revivals. The Rev. William Hamilton, also of the M. E. Church, in a very prompt, expressive and affectionate tribute to his memory, says, in reference to this period: "The preaching of Dr. Jennings was remarkable for exciting Christians to seek the higher elements and fruits of Gospel holiness; and for this he was eminently qualified, on account of his superior learning and experience." Alluding to two occasions, on the same day, on which he had heard the Doctor preach, Mr. Hamilton mentions the ingathering of a hundred and four probationary members after the morning service, and adds: "Such a scene of religious interest I have never witnessed since, nor is it at all probable I shall ever look upon the like again." Then, in regard to the evening service, he observes: "The sermon was short, not more than forty minutes, but the effect upon the congregation was exciting in the highest degree. That precious word, Charity, seemed to be burnt into every heart, while every bosom glowed as a furnace seven times heated." Those, indeed, according to all the living traditions I have met, were days of power and glory—of great power and great glory. Great grace rested on preacher and people, and the name of the Lord was praised by the music of thankful tongues and the beauty of holy and happy lives. As a minister of the Gospel, he was one of the wisest and best; one of the most attractive, efficient and useful of his time.

Alas! that anything should have checked such spiritual progress. And yet, is not all evil overruled for good? Nevertheless, it is mournful to see how the blessings of God are perverted by human infirmities. One subject, at least, calls for passing notice here. Primitive

Methodism appears to have been the purest and most useful revival of the truth as it "is in Jesus," ever known in the history of the Church. Even in its present and diverse forms, I think it may be said of it, with entire propriety, at least in relation to our own Country, that—if providence should decree that only one of the existing systems of Christian agency should remain in existence after this night, there is reason to desire that it might be, and to believe that it would be, the great Methodist system—the most hopeful of all, by far, in view of the salvation of the people at large. But, originally, Methodism was only spiritual. Since then, it has become ecclesiastical. Its spiritual character has always been its glory. Its ecclesiastical character has always been its shame. From the beginning, its government has been an intermitting volcano: starting, at various intervals, into flaming eruption, and filling the circuit of its power with saddest devastations. Alas! for all man's governments! Alas! for all over-government: all unyielding government: all idolized government! Would God that Christ might be confessed "all and in all"—that the time might be hastened in which "the government shall be upon His shoulder," and no where else—in which his people shall be, "not without law to God, but under the law to Christ," and to no one else."—*Funeral Sermon*, pp. 10–14.

AS A WRITER

Dr. S. K. Jennings was lucid, pointed and logical. Though greatly admiring ideality, yet he possessed but little of this quality, his mind being strictly scientific and practical. His collegiate training thoroughly disciplined his intellectual faculties, and opened to his acquiring mind, the vast storehouse of ancient and

modern literature; and his professional education, made him acquainted with the chief standards in Medical and Theological lore.

In A. D. 1817, the Baltimore Conference of the M. E. Church, resolved to publish the life of "Bishop" Asbury, and appointed Revs. Nelson Reed; Joshua Wells; Steven G. Roszel; Thomas Burch; Alfred Griffith; John Emory and Beverly Waugh, as a committee to superintend the work and employ a compiler, which they did in the person of Rev. S. K. Jennings. The appointment was accepted by Dr. Jennings, on the condition, that the committee should furnish the materials and be present and assist in their selection and arrangement." The work was commenced at once, and on the 15th of June, 1819, the committee met in Baltimore, and without inviting Dr. Jennings to be present to hear their criticisms, or allow him to explain, they sent for the manuscript which he had prepared from the scanty data, with which he had been supplied, and spent a week in reading it in his absence. The work was rejected. This was no more than was to be expected, considering the period of time, and the character of the committee. The leaven of Reform was already working.* And, as two members of the committee, soon became Bishops, and all the rest were friendly to Episcopacy—some of whom soon became bitter persecutors of the Reformers; they could not of course, consistently accept for publication this true and faithful

* Jesse Lee says: that as early as 1794, there was much disquietude in the Church among the local preachers and people, "Some of them contended that the local preachers ought to have a seat and vote in all our Conferences; and others said there ought to be a delegation of lay members."—*History of Methodism*, p. 213.

work, which, like Rev. Jesse Lee's *History of Methodism*, did not conceal Mr. Asbury's assumption of the title of "Bishop," and his great love for ecclesiastical power. Among other reasons assigned for rejecting the manuscript of Dr. Jennings by the committee, was this significant one, that "it contained a variety of sentiments, on doctrines and *ecclesiastical polity*, which we deem at least questionable." Comment is unnecessary! This report, explains the character of the cause and men!

He was a regular contributor to the *Wesleyan Repository*, published by W. S. Stockton, from 1821, to 1824; and when the *Mutual Rights* was instituted, in 1824, by the Reformers in the M. E. Church, Dr. S. K. Jennings was made chairman of the editorial committee—an office which he filled with credit to himself, and to the satisfaction of all lovers of Reform during the continuance of the periodical. As much is said in this work in reference to the *Mutual Rights*; we will let its chief editor, Dr. S. K. Jennings, explain its object and character. He says:

"The principal design of this periodical was to show, that in the organization and administration of the government of the Methodist Episcopal Church, there are infractions made upon the natural and Christian rights of whole classes of her members. Under the protection of the Bill of Rights, and Constitution of the United States, and the State of Maryland, we asserted our right to take on us this office, and under the grand charter, which comprises and confirms the Christian rights of every member of the church of Christ, the Holy Word of God, we claimed the right, as members and as ministers of the church, to examine and "try all things;"—the government, its administrations, its practices; and to communicate through a PERIODICAL, the result of our investigations. It was our right and privilege as editors, to judge respecting the merits of any paper offered for insertion, and particularly to judge, whether it was intended "to speak evil

of ministers." It is true we were liable to err, and if we erred, in the judgment of any brother, he had a right as well founded as our own, to make a becoming representation of our mistake; which done, there existed an obligation on our part, to make such correction as might have been reasonably and properly required; and this we always were ready to do.

Had the brethren waited on us, with a view to any such correction, they would have been received in love, and as far as their demands were reasonable and proper, they would have been granted. But they never took any step of this kind.

The meetings preparatory to the accomplishment of our excommunication, preceded any call upon us, in relation to the *Mutual Rights*. And when the prosecuting committee were ready to make a specious attempt to justify themselves in their intended course, they waited on us, to let us know, *that we must desist from the publication of the Mutual Rights, and abandon the Union Society, or they would proceed against us.*

From this conduct, it is obvious, that a correction of the manner of our publications, had no place in their thoughts.

The attack was made upon reform, and the design was to secure a continuance of the absolute power of the traveling preachers, by expelling the friends of reform. The question at issue was an affair of opinion, and could not be settled righteously in this way. The court of inquiry in the first instance, was tainted with partiality and injustice. The judge the Rev. Mr. Hanson, had written his opinion in a letter to Mr. Jacobs, of Alexandria—"I am disposed," said he, "to view the greater part of them, [the Reformers,] as holding a relation to the church, to which in justice and propriety, nay even in charity itself, they are no longer entitled."—p. 32.

In 1831, Dr. Jennings published his "*Exposition*," a book of 247 pages of closely printed matter, containing a faithful exposition and defense of all the objectionable articles published in the *Mutual Rights*, for the publication of which he was expelled from the M. E. Church, on September 17th, 1827. This work is written in a plain style and in a kind and Christian spirit; and

gives a true and painful history of the manner in which the unscriptural Episcopal system, violated the inalienable rights of our fathers in excluding them from membership in the M. E. Church, in A. D. 1827-8.

It is a well known fact, that the Bishops in the M. E. Church were bitterly opposed to Reform. Rev. Dr. Brown informs us, that "at the Conference held at Steubenville, Ohio, in 1827, Bishop George invited Asa Shinn; H. B. Bascom and himself to his room, and there in great earnestness and yet in Christian tenderness, he breathed out all that was in his heart against our reform movements. To him lay delegation was ruin to the church. At last he said, "*there did exist a determination to dissolve the Pittsburgh Conference, at the ensuing general Conference, (of 1828,) if we and the brethren known as reformers, did not cease to agitate the Church on the lay delegation question.*" *Itinerant Life*, p. 163.

Rev. H. B. Bascom, reviewed this proposed act of Episcopal oppression in a most searching article, in thoughts that breathe and words that burn, which was published in volume IV, page 91, of the *Mutual Rights*, in September, 1827. This review, had its desired effect—it frustrated the design of dissolution, and thus saved the life of the Pittsburgh Conference.

To rid the Church of the Reform element, was considered by the Episcopal party, "a consummation devoutly to be wished;" and one of such great importance, that it is not reasonable to suppose, the Episcopal agents—the Presiding Elders and Preachers, would undertake without first consulting their chief Pastors—the Bishops.* This supposition is confirmed by the

*Says Dr. S. K. Jennings: "We know that Bishop George approved the prosecutions, and took pains to predispose some of our friends to approve our expulsion, when it should be accomplished." "*Exposition*," p. 36, foot-note.

fact, that when our expelled fathers appealed to the General Conference, held in Pittsburgh, Pa., in 1828, for justice and their Christian rights, the Conference, with a full Board of Bishops at its head, refused the appeal, and thus *endorsed* and *ratified* the arbitrary actions of their agents in expelling our fathers from the M. E. Church, for discussing the subject of Church Government. As the "EXPOSITION," is now out of print and inaccessible to the great majority of our Church, we think we cannot do the cause of truth a greater service or better vindicate the Christian character of the venerated Dr. Jennings than to publish the two following extracts:

The Commencement of the Prosecutions.

The prosecution commenced with the following citation, viz:

BALTIMORE, Sept. 8th, 1827.

"*Dear Sir*,—You are hereby informed, that charges have been preferred against you, by the following persons: J. Rodgers; S. Harden; J. Berry; I. N. Toy; A. Yearley; G. Earnest and F. Israel. As it is desirable for the satisfaction of all who feel an interest in the matter, that a hearing should be had as soon as practicable, it is hoped that Tuesday evening next, at seven o'clock, will suit your convenience.

Yours, respectfully,

JAMES M. HANSON."

What a fearful aspect does this citation wear! A *posse comitatus* of seven leaders, stewards and trustees, all united to give their charges weight!! Never did the government of the Methodist Episcopal Church in Baltimore, assume such a formidable appearance!!! We wrote to Mr. Hanson, requesting a copy of the charges, which was sent on Monday evening, the 10th of the month. The charges were as follows:

"The Rev. Samuel K. Jennings is charged with endeavoring to sow dissensions in the society or church, in this station or city, known as the Methodist Episcopal Church, and with the violation of that general rule of the Discipline of the said

church or society, which prohibits its members from doing harm; and requires them to avoid evil of every kind; and especially with violating that clause of said general rule which prohibits speaking evil of ministers."

These charges exhibit a formal statement of "the evils of which they complained," and if he was chargeable with the alleged offences, he was so chargeable as an individual, without any implication of the Union Society. The offences, so far as they had existence, were committed by the publication of certain papers in the *Mutual Rights*, the specification of which was all that was necessary or proper."—*Expos.*, pp. 56-7.

Correspondence with Mr. Hanson. His letters prove that a fair trial was not intended. It was an act of usurpation. A protest the only proper defensè.

WHILST we were meditating as to the proper course to be pursued, a second note was sent to Mr. Hanson, of which the following is an extract.

—"I have to say to you, that the nature of my defense, will make it imperiously necessary for me to correspond with the several writers, for the publication of whose papers, as one of the editors of a periodical work, I am called to give an account. This circumstance, together with other very important parts of my intended defense, will necessarily require a good deal of time. A proper sense of justice on the part of the executive, therefore, will certainly protect me against the violence of being urged to too hasty a hearing.

I am, &c.

S. K. J."

Rev. James Hanson.

The following is an abstract from Mr. Hanson's, reply.

—"I am no less astonished, that you should think it all important to your intended defense, to have a correspondence with the writers of those pieces, which the brethren, above alluded to, have designated. The *sentiments* and *expressions* which are deemed *exceptionable*, have been *published to the world*, and *speak* for themselves. With the writers for the "*Mutual Rights*," scattered as they are over the continent, the charges in question have no immediate concern: nor is it easy to see, how these writers are to render you any assist-

ance. They can furnish no testimony,—they can undo nothing, that you as a member of the editorial committee may have done; and without designing to flatter, I may be permitted to say, they can place the subject in question, in no light, in which it has not appeared to your mind, seeing that it has been with you a subject of close and deep deliberation for several years. Under these impressions, and desirous, for the good of all concerned, to bring the matter to as speedy an issue as is consistent with a proper sense of justice, it is deemed altogether unadvisable to fix upon any period for investigation, beyond Monday 17th, at 7 o'clock, P. M.

I am, &c.

JAMES M. HANSON.

This second appointment allowed us five days of grace to prepare for trial. But it is evident from the face of the letter, that his mind was already made up upon the subject, and that he had no expectation of a trial upon the merits of the papers;—that he intended to make no inquiry after the writers of them, nor to afford any opportunity of obtaining from them any explanation. Besides, at the time we had in possession a copy of a letter from Mr. Hanson to Mr. Jacobs, of Alexandria, a short extract from which was read with our protest, to prove that he could not act the part of an impartial judge. We now give a more extensive extract:

—“I was sorry my dear brother, extremely sorry, to find you, in your communication to the Union Society, sometime since, identifying yourself with a set of men, who are, I have no doubt, the most decided and violent enemies, that our church has on earth;—men who have spared no pains, and paid no regard to any of those maxims, which ought to govern the conduct of Christians toward one another, in striving to render the church odious in the eyes of mankind. And who are these mighty reformers, after all the mighty dust that has been raised? Why, a few men who have retired from the hardships of an itinerant life. Second, a set of men who have never contributed in any considerable degree, either to the organization or prosperity of the church, and whom their quarterly conferences would never have recommended as proper persons to be licensed to preach, in the Methodist Episcopal Church, had it been known, they would take

the course they have taken. 3d, A few traveling preachers, some of whom perhaps have been disappointed, in not getting into the General Conference,———4th. A few of the laity, who by great names and pretty sounds, '*lay delegation* and *Mutual Rights*' for instance, have suffered themselves to be led away," &c.———"More than two years ago, I was led to fear there was corruption at the very root of radicalism, and although I had rather favored some of their views, I felt and avowed the most decided opposition to others. Since my appointment to this station, I have had an opportunity of observing their movements more closely, and making myself better acquainted with their spirit, and I hope I shall not offend my brother Jacobs (whom I yet sincerely love) when I tell him, that I am disposed to view the greater part of them, as holding a relation to the church, to which in justice and propriety,—nay even *in charity* itself, they are no longer entitled."* Compare Mr. Hanson's commenting reply to the note asking an opportunity to correspond with the writers of the exceptionable papers, with this, his letter to Mr. Jacobs, and who will say his judgment was not made up, or that he was not disqualified to sit in judgment upon our cases? Compare the previous arrangements to secure "a unanimous vote" with the demand of the two prosecutors for the destruction of the Union Society and *Mutual Rights*, and then look at the sophistry of the charges and specifications, and who will doubt the predetermination of all concerned on the side of the government, to expel us, if we would not consent

* The reader will bear in mind the fact, that this preacher, after "*thinking evil*" of us for more than two years, and justifying his evil thoughts by a closer observation for several months, having become our *pastor*, and we think, having been placed over us that he might "maintain *wholesome* discipline" amongst us, but who never in all that time, had called on any one of us in person or addressed us by letter; this man sat in judgment with his court, to expel us for "speaking evil of ministers." He had said of us, that we "*paid no regard to any of those maxims which ought to govern the conduct of Christians towards one another, &c.*" Was it not evil speaking of us, to say we paid no regard to any law of Christ? Could he have said anything more comprehensive? As to Christian maxims, we were perfect outlaws. According to this mode of "divine expounding;" a traveling preacher may say what he pleases of those under his pastoral care;— he being an "*expounder*" he is not bound to be a keeper of the maxims which ought to govern the conduct of Christians towards each other!!"

to give up the Mutual Rights and Union Societies. In view of the whole of these matters, we considered the prosecution in all its circumstances, unlawful, and calculated to scandalize the church; we therefore met the prosecution with a solemn protest.

The sophistry of the device for identifying the charges, &c., with the Union Society and *Mutual Rights*, has been made evident to common sense. Hence it appears that this surreptitious mode of procedure was expected to supply the want of a rule of discipline to justify their proceedings; and in course, that it was "*an executive usurpation of legislative authority*," intended to have an *ex post facto* operation. It brings to our recollection an occurrence which took place in one of the upper counties of Virginia, about thirty-eight years ago.

A county-court lawyer, who had long had great influence over the court, was urging a point in favor of his client with very great earnestness, when the opposite counsel arose and objected to the whole argument, on the ground that it was not sustained by common or statute law, or any act of the State Legislature. The zealous advocate replied, "Gentlemen of the jury, that can make no difference as to the merits of this cause; for if what I have advanced is not the law, it ought to be the law, and what then is the difference?" So with the prosecutors in our case: they appear to have thought, if there is no rule in the Discipline of the Methodist Episcopal Church which forbids the existence of Union Societies, or the publication of periodicals favorable to the work of reform, there ought to be such a rule, and what was the difference?" *Exposition*, pp. 62-5.

One of the many mistakes which our Church has made in the past, has been to allow such works as Dr. Jennings' *Exposition*, and those of Snethen's and McCaine's, to go out of print, and become inaccessible to succeeding generations: instead of multiplying them by the press, like the leaves of the forest, and scattering them with a liberal hand throughout our Free America. Knowledge is absolutely necessary to freedom. Our

New Testament Polity must be *known*, before it can be loved and appreciated. Without this knowledge, Church relation will be regarded as a matter of taste or convenience rather than of conscience; and the Methodist Protestant Church, will lose largely of its membership annually in their change of locality throughout the country. When did any party, or denomination ever properly succeed by putting their light under a bushel, instead of discussing principles, like Paul and Luther and keeping their ideal, or characterizing traits prominently before the world? Says the learned D'Aubigne; "If the open confession of truth be required to secure its triumph; so also the unreserved exhibition of error is the necessary prelude of its overthrow. Neither of them can accomplish its course in secret. The light brings all things to the test."—*His. of Ref. vol. VII, p. 188.*

If the circulation of denominational literature, produces some excitement, and causes a momentary ripple upon the current of social feeling; it is doing no more than Jesus did with the popular Jewish Church: no more than Luther, Melancthon, Zwingle and Calvin did with the Roman Episcopal Church: no more than Wesley and Fletcher did with the formal Episcopal Church, and no more than our venerated Fathers—Snethen, Stockton, McCaine, Shinn, Brown, Springer, Jennings and others did with the M. E. Church. The people must know the truth, before it can liberate them from error, and enable them to "stand fast in the liberty wherewith Christ hath made them free."

In 1846, Dr. Jennings also published a Medical work entitled: "A COMPENDIUM OF MEDICAL SCIENCE:" which is said to be fully worthy of his high professional attainments. He also published a sermon on "Faith and

Regeneration," which he delivered at the opening of the Maryland Annual Conference of the Methodist Protestant Church, in Alexandria, Va., in March, 1840.

AS A TEACHER

Rev. Dr. Jennings was eminently successful, and stood in the front ranks of the Professors of his day. In A. D. 1818, he was elected President of ASBURY COLLEGE, located in Baltimore. Bishop Soule, of the M. E. Church, speaks in glowing terms of the character of Dr. Jennings as a scholar and teacher in connection with this institution of learning. He says:

"It affords us real satisfaction to be able to lay before our readers the following information, relative to the Asbury College, recently established in the City of Baltimore. A laudable zeal for the establishment of such institutions, is now prevailing in different sections of the United States. The Asbury College has probably exceeded in its progress, considering the short time it has been established, any literary institution in this country. The character of the President, the Rev. Samuel K. Jennings, M. D., is too well known to need any recommendation from us. His comprehensive mind, illuminated by the principles of solid science, has long been employed in designing a system on which a knowledge of the important branches of literature might be obtained with the greatest ease and facility. The *Plan*, and actual operations of the Asbury College, will demonstrate that these exertions have not been ineffectual." *Meth. Magazine for March, A. D., 1818, p. 109.*

Dr. Jennings was, for more than twenty years, engaged in different Professorships in the Medical Department of Washington University, located in the City of Baltimore. He had a large medical practice until he

left the city for Alabama, and while at the latter place, he frequently allowed his skill, in the management of difficult cases, to be put in requisition ; so that it may be said of him, he practiced medicine, in connection with his ministry, until within about two years of his death.

AS AN ECCLESIASTIC.

Dr. Jennings was strongly American, in his views of both Civil and Church government. Being born in A. D. 1771, when the leaven of freedom was permeating the hearts of the Colonists, and preparing their minds for the Revolutionary war, for the right of self-government, he of course imbibed the spirit of the age, endorsed the principles of the immortal Declaration of Independence ; and, being a descendant of the Pilgrim and Presbyterian fathers, he was of course, taught the Headship of Christ over the Church : the Equality of the Christian Ministry : the Priesthood of the people and the Brotherhood of the race. Hence, his learned and logical mind had to oppose the narrow, contracting, exacting and discriminating system of Episcopacy. For if representation be right in the State, how could it be wrong in the Church ? If suffrage was right for sinners, how could it be wrong for saints ? Was Caesar more just and liberal than Christ ? And, if mixed society could only be "justly governed by the consent of the governed ;" then the Church of Christ, composed exclusively of good persons, must be entitled at least to the same rights, namely, the authority to control its own property, choose all its officers, and be governed only by laws made by its own authority or "consent." For the advocating and publishing of this New Testament and American Principle of Self-Government in the *Mutual*

Rights, Dr. S. K. Jennings, like the immortal Luther, suffered ecclesiastical martyrdom in the city of Baltimore, on September 17th, A. D. 1827.

HIS BENEVOLENCE WAS PROVERBIAL.

His son, Rev. J. M. Jennings, M. D., says:

"In my early boyhood, before our family had moved from Virginia, I remember very distinctly the reception of a stranger into my father's house, who was suffering with a foul and fetid ulcer of the leg, familiarly called the *shin-sore*. Of all the ulcerations that afflict our race none are so offensive to the olfactory as this, excepting those of a cancerous character. One of the best rooms was assigned to this man, where he received constant attention until cured, when he was dismissed with a blessing.

While living in the city of Baltimore, a stranger presented himself at our door. He was care-worn and haggard, indicating the effects of debauchery. His dress was foul and ragged. He wore a wig which, for want of cleanliness, was filled with vermin. He represented himself as having once been in the ministry in the Protestant Episcopal Church, and having been rector of a parish in South Carolina. Suffering from dyspepsia, he had been advised to use brandy. The result was that he became completely demoralized, and finally a pauper. He was received, accommodated with comfortable quarters, and faithfully nursed till his health was restored, when he left, well clad, giving promise of a new life.

Again, in Baltimore, when I was about fourteen years of age, a youth of about the same age stood at my father's door, with a letter addressed to my father, the contents of which I well remember. I think I can repeat its language:

* *To the Rev. Dr. S. K. Jennings :*

DEAR SIR.—I am a stranger in your city, having arrived here about two weeks since from Ireland. I am poor. I have a large family. I have heard of your benevolence. I give you my son, the bearer of this, in the name of the Lord.'

I was standing by. My father, having read the letter, looked at the boy for a few seconds, and then said to him : 'My son, I like your looks, and will take you, in the name of the Lord.' That youth was cared for as I was ; was educated at the same college, and graduated at the same medical institution. He was a noble young man ; and I loved him as a brother.

These are examples of my father's benevolence. He lived to do good, and he could never be easy or happy unless he was thus employed. If a man hungered, he fed him ; if he thirsted, he gave him drink ; if a stranger he took him in ; if naked, he clothed him ; if sick, he visited him. He had successfully cultivated that charity which suffereth long and is kind ; which hopeth all things : endureth all things."—*Sprague's Annals of the American Pulpit*, Vol. VII, p. 284.

HIS CHARACTER AND DEATH.

In the new Methodist Protestant Church, Dr. Jennings, as a matter of course, held a prominent and influential position. He was the editor-in-chief of the *Mutual Rights*, in which he, with others, most manfully contended for the liberty of the "Lord's freemen ;" as well as for "the faith once delivered to the saints." He was one of the most prominent martyrs for ecclesiastical liberty, and sympathized with the cause of Methodist Reform, to the extent of his influence and ability. He took an active part in the organization of the

Methodist Protestant Church, in its Conventions and Conferences. In its ministry (as an unstationed preacher) he was always ready in the pulpit, on the platform, in the love-feast, class-room or prayer-meeting—in every possible way, he was “instant in season and out of season, always abounding in the work of the Lord.” He was a cheerful, untiring, zealous and hopeful worker. He was a remarkably pleasant associate, and in all his church labors and intercourse, he was like his Divine Master, meek and lowly in mind—gentle, retiring and loving in spirit; never obtrusive, but always ready to yield in deference to the opinions of others in preference to his own. In the city of Baltimore, where he resided, he was the chief representative of Methodist Reform; not by design, but by Providential arrangement and the universal admiration of all lovers of ecclesiastical liberty. Thus, from 1828 to 1845, a period of seventeen years, he continued to be most actively engaged in constant, gratuitous and successful labor, and rendered such a service to the cause of Christ and christian liberty, as is worthy of everlasting remembrance. In 1845, Dr. Jennings removed to Alabama, where he had children living, whom he was anxious to see, and with whom he spent the greater part of the remainder of his life. While there, it pleased Divine Providence to visit him with his first shock of paralysis, from the effects of which his mind never fully recovered. In 1853, he returned to his old home in Baltimore, but greatly changed in health. God had kindly permitted him, like the Patriarch Jacob of old, to visit his sons and grandsons in his old age, and after enjoying the pleasure of their company for seven years, and bestowing upon them his farewell prayers and blessings, he came back to Baltimore—the Wittenberg of the Amer-

ican Methodist Reformation, where he had fought his hardest battles for Christ and ecclesiastical liberty, and gained his grandest victories—here in the very place where he was excluded from the church militant in A. D. 1827, he “sees of the travail of his soul,” in the existence of the Methodist Protestant Church, “and is satisfied;” “finishes his course,” and in 1854, he exchanges polemics for peace; earth for heaven, and labor for his eternal reward. His last home in Baltimore was at the residence of his daughter, Mrs. Dr. Owens, where he received the kindest care and attention until death. He was accustomed, whenever the weather was suitable, to walk out every day for the benefit of his health, and it was during one of these walks, on Baltimore street, that he was siezed with another attack of paralysis. He sank down upon a packing case in front of a store; was carried inside and immediately recognized, and then taken in a carriage to the house of his daughter, where, after lingering six days in a state of insensibility, on the 19th day of October, 1854, in the eighty-fourth year of his age, he closed his eyes in peace, and sweetly fell asleep in the arms of Jesus—

“ —That blessed sleep,

From which none ever wakes to weep.”

“For him to live was Christ; and to die was gain.” He expired, as would be expected, with his latest intelligible indications full of holiness, Christ and heaven. His body was conveyed to Howard county, Md. and there laid down to repose between the entombed forms of his first and second companions. Dr. Jennings was thrice married, but had issue only by his first wife. Four of his children survive him, and are respectively the heads of large families. Both of his sons are highly respected physicians, and one of them, like his father

and grandfather, is also engaged in preaching the gospel.

We close this sketch of the beloved Dr. Jennings, with the peroration of Rev. Dr. T. H. Stockton's eloquent funeral sermon upon the deceased, from which we have so largely quoted. He says:

"But it is Spiritually—that I am hasting, in conclusion, to consider him: because it is spiritually that I chiefly admire him, and commend his character and example to the attention and emulation of others.

I could fill volumes with the proofs of the presence and influence of this spirit in the life and character of Dr. Jennings.

Was his early skepticism all gone? Was his faith clear and sure? Did his love abound? Was his hope full of heaven and eternal life? Was he careless of earthly wealth, pleasure, and renown? Was he ever ready to answer the calls of distress? Was he as unwiring, day and night, winter and summer, and even in the press of the pestilence, among the huts of the poor as in the mansions of the rich? Did he do as much good, at the bedside of the sick, by his godly counsels and prayers, as by the extraordinary skilfulness of his pulse feeling, and medical prescriptions, and instrumental adaptations in the cure of disease? Besides all his architectural plans, and financial struggles, and hospital solitudes, and lecture room discussions and demonstrations, through the week, did he institute a Sabbath afternoon lecture for the religious instruction of such students as chose to attend? And, besides filling his regular official appointments, in connection with his brethren, in the pulpits of different churches—if the Itinerant Superintendent, though but a youth, or in poor health, was in need of attendance at home, or of conveyance to and from church, or of a substitute in

the pulpit, at the altar, in the adult class room, in the children's class room, in the prayer meeting, in the love-feast, or any where else, were the "beloved physician's" presence, and carriage, and services always ready to be forced, if at all practicable, into cheerful compliance with the demands of the occasion? And, besides such incessant activity at home, was he ever prompt in answering, so far as possible, similar brotherly calls from abroad—visiting neighboring towns and cities, and there extending, according to his ability, the cause and praise of his Lord and Master? And was all his ministerial service, thus performed for more than half a century, without acknowledgment of equal official position, and entirely free and gratuitous? And was his fidelity as a Reformer not only without current compensation, but accompanied by frequent reproaches, and social and professional sacrifices? And, moreover, did his views continually enlarge, and as they enlarged, did his sympathies extend, in behalf, not only of Methodist liberty, but, of perfect Christian liberty, and of Christian union with liberty—and, when too old to do more, and too distant to speak orally, did he still, by the encouraging letter, cheer the good work of progress, and declare that if he were younger he would hasten to the side of its advocate to furnish aid and support? And, at length, in his extreme old age, when the sovereign hand of God was gently laid upon his head, and his feeble faculties gradually declined, though the stronger still retained their vigor—did his faith in Christ, and his love for Christ's Church, composed of all Christ's people, and his hope of all "that pertains to the resurrection of the dead and to life everlasting" still triumph over the multiplying indications of approaching dissolution?

Why was all this, and a thousand times as much that might be said, but that the Spirit, the Spirit of glory and of God, rested upon him, and dwelt in him, and fully possessed him, and constantly controlled him, and so made him all he was, and all we rejoiced to see and know him to be. *Therefore*, he was so worthy of our respect and affection.

Respecting and loving him, we revered the Lord Jesus; whose grace thus glowed within him, and shone through him.

"I am nobody!"—was one of his frequent, pathetic, but uncomplaining utterances of his last days: "I never was much, but now I am nothing." Scarcely had such words passed his lips, however, when, quickening in spirit, rallying his bodily energies, brightening and flashing in countenance, his musical and admirably modulated voice would sound to the depths of his strength as he exclaimed,—"*But, I hope to live forever!*" and then, trembling up again to its sweetest tenderness, would proceed, with sudden tears of grateful rapture, "*Thank God! I expect to live forever!*" Often, he referred to his conversion, to the gift of the peace of God then, to his uninterrupted realization of it ever since, to his present consciousness of it, and to his assurance of soon entering into rest. "I don't care how soon"—he would say, in his own curt style: "the sooner the better! But, I am content to wait. The Lord's time is my time."

In the brief interval, however, it was wonderful to witness his religious, domestic, friendly and philanthropic industry. Every day, even to the one on which he was met by the angel of death, while in the street, and probably on an errand of mercy, was a witness of his habitual good works. He could not live without trying

to do good. But—many days, on my own part, were insufficient for the task I so hastily assumed, and have so very imperfectly performed.

Blessed be God, for the life and character—the whole example—of Samuel K. Jennings! May we catch his spirit and share his destiny.”—*Funeral Sermon*, pp. 31-3.

“O, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again.”

REV. ALEXANDER McCAINE.

1768—1856.

"The archers have sorely grieved him and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." (Gen. xlix: 23-4.

The Church in the Scriptures, is compared to a building, founded upon Christ the chief corner-stone. In the erection of this divine structure, the great Master builder requires various kinds of workmen. How very diverse is the style of the prophets! How different the qualifications and temperaments of the Apostles! There was the impetuous Peter: the loving John: the practical James and the learned, logical and theological Paul. This variety was absolutely necessary, for the perfection of the work; so that "all the building, fitly framed together, might grow into a holy temple in the Lord." This important variety of temperament and qualifications, abounded among the founders of the Methodist Protestant Church. There was the sagacious and eloquent Snethen; the earnest and practical Stockton; the learned and loving Jennings and the erudite and heroic Alexander McCaine — the Paul and Calvin of the American Methodist Reformation. By searching the Scriptures and church history, he found the truth, and it made him free from the fear of men. Like the great apostle of the Gentiles, when the scales of error fell from his eyes, he "conferred not with flesh and blood; but counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord;" and especially, the knowledge of the rights and privileges of the "fellow citizens of the saints, and of the household of God." While

one or two of our fathers at first, who had never thoroughly examined the subject of Church government, "seeing men as trees walking;" were rather kindly disposed towards the human creature of Episcopacy, like the apostle Peter was, toward circumcision and Luther and Melancthon were towards the Mass and Transubstantiation; yet this bold champion of New Testament Polity—that is, the *one order*, and consequent equality of the ministry, and the Mutual Rights of the laity and ministry in the Church, like Paul, Zwingli and Calvin, never temporized with error, or hesitated a moment in the adoption and promulgation of truth, regardless of consequences. He was bold and independent in thought, positive in conviction and fearless in the expressions of truth; and like the great apostle, "shunned not to declare the whole counsel of God." Like the immortal Luther, he had implicit confidence in God's word, and measured all principles and systems by this infallible standard, regardless of the dogmas of Popes and Prelates. His motto, was that adopted by Beza, for the French Protestant Church :

"Hammer away! ye hostile bands,
Your hammers break, God's anvil stands."

HIS BIRTH AND EDUCATION.

We deeply regret that this venerable man, has left no detailed account of his parentage, birth and education. We have experienced some difficulty in securing data, upon which to determine the time and place of his birth. The Rev. A. G. Brewer, President of the Alabama Conference of the Methodist Protestant Church, (a life long friend of the deceased,) has kindly informed us, that "Rev. Alexander McCain, was born in Dublin, Ireland, in or about A. D. 1768. He was

raised and received a collegiate education in the same place, for the Roman Catholic Priesthood."* He came to this country in the twentieth year of his age, and landed in Charleston, South Carolina, in A. D. 1787. A short time before this, Rev. William Hammett, (who was not a member of the M. E. Church, but one of Dr. Thomas Coke's Missionaries which he had sent from England to the West Indies, in A. D. 1786) came over to Charleston, South Carolina, and there established a Methodist society and erected a large church edifice on Cumberland street, which was at this time, (1787) in a very prosperous condition. Notwithstanding the Roman Catholic education and prejudices of the youthful McCain, he was attracted by the great eloquence and earnestness of Pastor Hammett, to the Cumberland Street Methodist Church, where he was convinced of sin, and brought to experience a change of heart during the same year. He "did not confer with flesh and blood," but like the great apostle of the Gentiles, immediately began to preach the gospel of Christ, and:

"—Tell to sinners 'round,
What a dear Saviour he had found."

* "As to the Rev. A. McCaine's birth:" he was born and brought up in DUBLIN, IRELAND. He was also educated there and designed for the Roman Catholic Priesthood. These facts I have had from his own mouth. He came to Charleston, South Carolina, between the ages of 19 and 21, and experienced religion in the old Cumberland Street, Methodist Church, under the administration of Rev. William Hammett, and there commenced Preaching; and if my memory be correct, Bishop Asbury took him as his traveling companion from Charleston. He was a great favorite of Asbury's, and traveled with him more or less, as long as Mr. Asbury lived."

A. G. BREWER, *Prest. of Ala. Conference,*
Tallassee, Alabama, Nov. 4th, 1874.

AS A PREACHER,

Rev. Alexander McCaine possessed an imposing appearance, being six feet, four inches in height, and every way well proportioned. He was a man of gigantic and highly cultivated intellect, and of noble and dignified bearing. His well trained mind found ample scope and a congenial sphere for the development of its giant powers in the sacred desk. The pulpit was his throne, and he shone there pre-eminently, as a master in Israel.

“There he was copious as old Greece or Rome—
His happy eloquence seemed there at home;
Ambitious not to shine or to excel,
But to treat justly what he loved so well.”

He was emphatically a preacher! Christ was his subject and Calvary his theme. In his judgment a sermon was worth nothing unless it had Christ in it. There was no time with him for trifling or speculation. Like the sainted Baxter, he preached upon time and eternity. Christ the only Saviour; a perishing world to be saved only through his blood: a coming judgment and an eternal heaven and hell, were his constant themes. Hence, he was a man of great spiritual power. Clear in statement, conclusive in argument, and when absorbed in the great theme of salvation, would move immense congregations as the trees of the forest are swayed by the mighty wind. At the time of his conversion in 1787, the Methodist Episcopal Denomination was comparatively small, and poorly supplied with educated preachers. Hence, the sagacious Asbury seized upon this educated youth as a valuable acquisition to his itinerant ministry. Accordingly, he was admitted into the Annual Conference on trial in 1797, and ordained Elder in 1801; and for several successive years, filled various important stations with great acceptability.

He was a great favorite of Mr. Asbury's, and shared largely in his affections and confidence; while he in turn exercised the highest regard and respect towards the good General Superintendent. So great was Mr. Asbury's attachment and confidence in the accomplished McCaine, that he urged him to compile an eclectic commentary on the Holy Scriptures, which he termed the "Focus." He also selected him as his itinerating companion, with whom he traveled more or less until Mr. Asbury's death, which occurred in A. D. 1816.

The following letters written by Mr. Asbury will illustrate his love and confidence in the subject of our sketch:

NORFOLK, MARCH 29TH, 1799.

"*My very dear Brother*,—I had an impression, upon my knees, that you would be the most acceptable person to take a station in Norfolk, in Virginia, for the present year. My confidence in you as a man of *piety, conscience and honor* is hereby signified, &c.

Thy soul's real friend,

FRANCIS ASBURY."

BALTIMORE, JULY 16TH, 1806.

"*My dear Son*,—If I loved thee less, I should not put myself to pain and scribbling. I love you, you know. I have always manifested it. Your *honest bluntness* I approve, &c.

As ever,

F. ASBURY."

Says Mr. McCaine: In order that all may understand the import of the following request, it may be proper to inform them, that for several years before Mr. Asbury's death, he had frequent conversations with me about undertaking the compilation of a work, to be extracted from the writings of the most pious and practical commentators on the Holy Scriptures. This work he frequently urged me to undertake; and in his peculiarly sententious and emphatic manner of expressing

himself, he used to call it a "focus." The following extract refers to this subject:

PHILADELPHIA, APRIL 30TH, 1815.

Dear McCaine,—This following I write highly momentous. The *focus* upon the great book. Have you begun? Keep your book always by you. Begin book after book; general history and contents: *mind, mind, mind*. I stir up your pure mind; make the best of every moment. A small introduction of a few pages, will tell what stations the author hath filled. It hath been upon my mind for years; but who I should fix upon, it is *Alexander McCaine*. I must as your Bishop, father and brother bind it upon you.

As formerly and as ever thine,

FRANCIS ASBURY."

Again says Mr. McCaine: Shortly after the date of the above letter, and *not long before his death*, having heard that I had lost my companion, he wrote to me, pressing me to enter into the traveling connection again, and to commence the work which he had so often urged me to begin.

PHILADELPHIA, JULY 1ST, 1815.

"*My dear Son,*—You cannot ride a district or circuit; you are past the meridian. Still we have work enough. Should you return to your mother's house, the chambers of her that bore you, perhaps you might be employed orderly and quarterly in Augusta, Savannah, Columbia, Charleston, Camden, Fayette, Georgetown, Wilmington, Newbern, Norfolk. You could not be too much confined. You are very positive about the key; but where materials can be had of the very best kind, *you* can do it, if you give up your time and mind, and only be called off to preach. Those leisure hours might be well spent for future generations. I have been reading these fifty years, and have never seen what meeteth my mind, I mean an universal *focus* taken from all authors worthy of notice.

Thine the same,

FRANCIS ASBURY."

In 1806, according to Lee's HISTORY OF THE METHODISTS, Mr. McCaine retired from the itinerancy of the

M. E. Church, in order to educate his family. In 1815, having lost his wife by death, he was warmly urged by Mr. Asbury to re-enter the itinerancy, who offered him some of the best stations in the connections, which will be seen by reference to his letter of July 1st, 1815, and published on the preceding page. His family responsibilities having been reduced, Mr. McCaine re-entered the itinerancy, and filled several of the most prominent appointments until 1821, when he finally retired from the traveling connection of the M. E. Church.

AS A WRITER AND CRITIC,

Mr. McCaine stood in the front ranks of the scholars of his day. Hence, the sagacious Asbury's great desire to have him compile a commentary upon the Holy Scriptures. His mind was well disciplined by severe and critical study; and his acquirements were enriched by the varied experience of a long and eventful life. His powers of analysis were most acute, and rendered him the most eminent service as a polemical writer. His judgment was most discriminating. He took nothing upon trust, but proved all things by going down to the foundation rock of truth. He was candid and sincere in all his statements, and never rested satisfied with a subject until he knew its whole truth, and it had made him free from doubt and fear. With him language had no beauty, thought no charm, earnestness no power, unless the author sustained his teachings and based his doctrines upon the immutable foundation of truth. He followed no man into the mazes of error, however seductive his style or plausible his theories. His keen intellectual vision and comprehensive mind enabled him to determine the character of a literary production almost at a glance, with certain accuracy. Like his Divine Master, he was meek and unobtrusive in

spirit. Like the great apostle, he was crucified to the world, and gloried in nothing but the truth and Cross of Christ. It was not self, but truth which was always prominent with him. He was content to see the fruit of his labors, and of the travail of the Saviour's soul, and was satisfied.

Says Dr. Norton, in his eloquent sermon upon the deceased :

"A man of such large intellectuality, and such a varied experience in human affairs, would be quite likely to act out the suggestions of his own mind oftener than to follow in a path marked out by others. Few men are less disposed to be led, than was the subject of this discourse. Mr. McCaine acted from conviction ; hence, he was independent in action. In this respect I think he has been greatly misunderstood. He has sometimes been regarded as adhering to his views with a tenacity amounting to stubbornness. He has perhaps been regarded as somewhat arbitrary. Mr. McCaine was as largely characterized by the exercise of indomitable will, as perhaps any man who has lived ; but he was certainly not a stubborn nor an arbitrary man. Following out the convictions of his own independent mind, he may have often acted in opposition to the views of others ; but it does not follow that it would have been wiser or more amiable to have acted differently. He was frequently placed in situations in which he was either precluded from following the views of others, or in which he preferred the suggestions of his own mind. To pause for the advice of others, or to fall in with their views merely to be compliant, would itself have been a weakness ; and I may say that weak resolves formed no part of the character of his mind.

There is another view to take of this phase of his life. Mr. McCaine's habits of study modified his intercourse

with others. He seemed sometimes reserved; reserved in appearance, only; for he was certainly a most approachable man. The truth in this matter lies simply here. His intellectual pre-eminence isolated him. All through life Mr. McCaine suffered from the misapprehension of inferior minds. His inflexibility in acting out the convictions of his own mind—his strong will—gave to his manner and language a sternness that sometimes seemed to amount to harshness. The speaker is entirely aware that his writings, particularly, have been thought open to this objection. He has heard the objection stated, but is yet to be convinced of its ingenuousness. It was as I have said above; his intellectuality isolated him. Men of intense thought are not always good companions. Lions go not in herds. The eagle soars alone.”—*Funeral Sermon*, pp. 12, 13.

In April, A. D., 1827, Mr. McCaine published his “HISTORY AND MYSTERY OF METHODIST EPISCOPACY; or a glance at The Institutions of the Church as we received them from the Fathers.” This is a large octavo pamphlet of seventy-two pages, which he read before the Union Society of Baltimore, and was recommended by them for publication, as will be seen by the following extract from the preface, which explains the origin and character of this important work:

“Previous to the general conference of 1824, his attention had been invited to a consideration of the complaints and demands of the laity and local ministers; and being fully convinced of the justice of those demands, he could not avoid looking with deep solicitude to the fate of the many memorials which were about to be sent up to the general conference. After the conference had risen, a circular appeared, in which, they declare, they “know no such rights, they comprehend no such privileges,” as were asserted in the memorials, praying for *Representation*. To those who urged the necessity of introducing the representative principle into the

legislative department of the church, no room was left to hope that any abatement would be made, at a future day, in the pretensions of the traveling preachers; for the conference declared, in terms sufficiently intelligible, their purpose to have and hold forever, all power, legislative, judicial and executive, as a legacy which they had inherited from their "fathers."

Such declarations, coming from the general conference, were sufficient to rouse every man who knows how to respect his rights, whether civil or religious. The writer of this essay was alarmed at such declarations, because he considered them to be indications of priestly domination; and moreover, he considered them offensive, because they were addressed to citizens of these United States. New thoughts were waked up, and forebodings felt, which he had never before experienced. He determined, therefore, to examine the grounds of such unheard of claims. He was resolved, if possible, to ascertain, the means by which traveling preachers had arrived at these pretensions, and find the authority which Mr. Wesley had given to justify them in saying, he "recommended the episcopal mode of church government." When, lo! the first discovery he made, was, that whilst Mr. Wesley the testator, was yet living, the title of bishop was assumed, and the episcopal mode of government adopted without his recommendation; and more, that his most solemn remonstrance and entreaty did not avail in causing them to relinquish the one, or change the other. Still pursuing the investigation, he found, that a more extended research only served to increase his conviction, that claims had been set up, for which there was no warrant; and authority was said to have been given, which, he believes, can no where be found.

The result of his investigation was read before the Union Society of reformers in Baltimore; and the writer was requested to print it for the information of his brethren. But before he would consent to its publication, he thought it would be fair and honorable to apprise the bishops of his purpose, and signify to them the probable effect it would have, on the *office* which they fill. He accordingly addressed to each of them the letter No. I* in the appendix; but from neither of them, has he received one word in reply. Failing

to obtain any information from this quarter, he addressed the letter No. II.† in the appendix to each of six of the oldest preachers in the connection, men, who were in the general conference of 1784. And from the answers he has received from them, collated with other documents, he is fully established in the opinion that there never was a document, letter or paper, received from Mr. Wesley, in which he recommended the episcopal mode of church government, to the American Methodists.

In presenting this view of the origin of our episcopacy to his readers, he wishes it to be distinctly understood, that the doctrines of the Methodists—the general rules which have had their approbation since the days of Mr. Wesley, and which indeed are an epitome of the gospel rules of morality and vital godliness—class meetings—love feasts, &c. have his unqualified approbation. That having, himself, been twice in the traveling connection, he heartily approves of an itinerant ministry. And that he has no personal misunderstanding, with the bishops, nor any other man in authority."

The publication of this work, produced a profound sensation in Episcopal Methodism. It came like a thunderbolt from a cloudless sky. Its style was so

* Letter No. 1. is dated, *Baltimore, July 15th, 1826*. This letter contains the following inquiries, a copy of which was sent to each of the Bishops of the M. E. Church, and nine months allowed them in which to reply, before Mr. McCaine published, his HISTORY AND MYSTERY.

"Rev. Sir: I desire to be informed: 1. whether you have ever seen the original letter written by Mr. Wesley "to Dr. Coke, Mr. Asbury and our brethren in North America;" dated September 10th 1784. 2. Have you ever seen any document or letter written by Mr. Wesley, in which he explicitly "recommends" to the American Methodist Societies in America the adoption of "the Episcopal mode of Church government," according to the minutes of the Conference of 1785, and the book of discipline? 3. Whether there is any paper to be found in which Mr. Wesley gave "counsel" to Dr. Coke, Mr. Asbury, or any other person to ordain a third order of ministers in our Church, meaning by the phrase, an order of bishops distinct from, and superior to presbyters? If so, can that paper be produced?"

† No 2. is dated, *Baltimore, Sept. 25th, 1826*. Its inquiries are similar, but it was addressed to Revs. Freeborn Garretson; Lemuel Green; Thomas Ware; Nelson Reed; William Watters and Edward Dromgoole, who were present at the Conference of 1784, when the M. E. Church was organized. These letters prove the Christian courtesy, and the sincerity of the author in his pursuit after truth.

dignified: its statements so bold; its arguments so conclusive and the charge of the assumption of Episcopacy in the government of the M. E. Church, by Revs. Dr. Coke and Mr. Asbury, as affirmed by Jesse Lee, the first historian of the Church;* and as implied by Mr. Wesley, the father of Methodism in his memorable letter, dated London, September 20th, 1788, were so grave, that it left the character of the actions of these two self-styled Bishops, in a very unenviable light. What was to be done? The HISTORY AND MYSTERY, had been spread upon the wings of the press, and was being anxiously read by the American people. Time was precious! Not a moment was to be lost! A champion for the assumed Episcopacy must be found if possible, who should vindicate the actions of these two self-styled Bishops, and silence this modern Luther, who dared to question the history of the Church, and doubt the traditions of the Fathers. The Rev. John Emory D. D., book agent at New York appears! He hastens to the rescue. He prepares his reply to the HISTORY AND MYSTERY; and publishes it in November, 1827, the same year, that Mr. McCaine's work came from the press.

Humanity like the sun, is always the same. In the

*"In the course of this year (1787) Mr. Asbury re-printed the general minutes, but in a different form from what they were before. * * * This was the first time that our Superintendents ever gave themselves the title of Bishop in the minutes. They changed the titles themselves, without the consent of the Conference; and at the next Conference they asked the preachers if the word *Bishop* might stand in the minutes, seeing it was a Scriptural name and the meaning of the word *Bishop* was the same with that of superintendent." *Lee's History of the Methodists* pp. 127-8.

sixteenth century the learned Erasmus, warmly espoused the cause of the Reformation and wrote ably in its defense. But, in A. D. 1524, being flattered by the Pope and Henry VIII, King of England, and persuaded by them, to attack Luther, he turned his back upon the Protestant cause: stultified his past record and took up his pen to write against the immortal Reformer. History repeats itself! About 1820, Rev. John Emory D. D., espoused the cause of Methodist Reform and wrote ably in its support. He warned his brethren against the insidious advance of Episcopal power by saying: "*Remember the tenacious grasp with which power is held when once acquired: ITS MARCH IS EVER ONWARD AND ITS TREMENDOUS TENDENCY IS TO ACCUMULATE.*" But now, in 1827, being book agent for his rich denomination, like Erasmus, he turned his back upon his former principles of reform, and took up his polemical pen to refute the work of the learned McCaine—the Calvin of the American Methodist Reformation. Dr. Emory's work, in reply to the "HISTORY AND MYSTERY," is a large octavo pamphlet, of 92 pages, and is entitled: "A DEFENSE OF OUR FATHERS." This work, has been made a text book in the course of study for the ministry in the M. E. Church, and is greatly eulogized by the ministry and press of that denomination. In this work Dr. Emory contends for Diocesan, or *three-ordered*, Episcopacy. He says:

"In whatever sense distinct ordinations constitute orders, in the same sense Mr. Wesley certainly intended that we should have *three orders*. For he undeniably instituted three distinct ordinations. All the forms and solemnities requisite for the constituting of any one order, in this sense, were equally prepared and recommended by him to us for the constituting of *three orders*." p. 38.

That the M. E. Church still holds to Prelatical Episcopacy, and acknowledges *three orders* in her ministry, is proved by some of her ablest writers, Rev. Dr. Whedon, Editor of the M. E. Quarterly Review says:

"The office conferred upon Coke, had all the attributes ascribed to an order; namely, ordination, exclusive right to ordain, life tenure, and sucessional permanence in the future. * * * And when the proper ordination of bishop was performed, Coke was as truly a bishop as if he had been ordained by the Archbishop of Canterbury. * * * Are not our bishops consecrated by the most solemn of the three ordinations? How can there be an *ordination*, if not to an *order*. * * * We believe our Episcopal officers to be as genuine Scriptural bishops, and as true an *order*, as Christendom can present." *M. E. Quarterly Review for July 1871, pp. 524-7.*

Again Dr. Whedon, waxes warm in replying to the statement of Mr. Tyerman, in his life of Wesley, that Dr. Coke was not ordained a bishop, but simply set apart, as a superintendent or officer, and says:

"Now here were 1, Ordination: 2 Exclusive right to ordain: 3 Power to set agoing a line of ordained successors of the same grade: 4, Intentional organic permanency as a church with three grades: 5, Ecclesiastical jurisdiction over the Continent: 6, The church was to be called the Methodist *Episcopal* Church. If this was not an episcopate, what on earth could be an episcopate." *M. E. Quarterly Review for October, 1871, p. 695.*

The great argument of Episcopacy is power. Being indefensible upon the principles of reason and right; it relies invariably upon force and ecclesiastical authority for support. Luther soon learned by painful experience, that if he had truth and the Bible on the side of the Reformation, the Pope and Bishops had ecclesiastical authority and power. Persecution, Suffering and

death is the price that must be paid for the promulgation of the truth. For this, the prophets were stoned; the Blessed Saviour was crucified and the apostles and martyrs willingly laid down their lives at the feet of their enemies. Suffering is a principle which inheres in the philosophy of our holy religion. "For it became him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering." And all who will do their duty, and "live godly in Christ Jesus shall suffer persecution." The venerable McCaine, was no exception to this rule. He published his HISTORY AND MYSTERY, in April, 1827; and in the Autumn of the same year, he was tried in his absence, and expelled from the M. E. Church, in whose service he had grown white and venerable with age, for being a member of the Union Society, patronizing the *Mutual Rights* and for publishing his HISTORY AND MYSTERY OF METHODIST EPISCOPACY.

In 1829, Mr. McCaine published his "DEFENSE OF THE TRUTH." This is a large pamphlet of 144 pages, being a reply to Rev. John Emory's "DEFENSE OF OUR FATHERS." For clearness of statement; close analysis; correct synthesis and conclusive argument, we know of no work in all the range of English literature, that ranks so high in the art of criticism, or more fully vindicates the truth, than does this work, the statements published in the HISTORY AND MYSTERY. The heroic Luther, did not more completely demolish the positions of the DIATRIBE of Erasmus, upon the freedom of the will, in 1524: nor the acute Fletcher, those of his antinomian opponents, than did the learned and logical McCaine, in his DEFENSE OF THE TRUTH, those argu-

ments advanced by Rev. Dr. Emory in his DEFENSE OF OUR FATHERS, to prove that Mr. Wesley, was the author of Methodist Episcopacy.

Rev. Henry Moore, in his life of Mr. Wesley, a work published by the M. E. Church, corroborates the statements made by Mr. McCaine, namely, that Mr. Wesley was not the author of Methodist Episcopacy. He says:

"With respect to the title of Bishop, I know that Mr. Wesley enjoined the doctor (Coke) and his associates, and in the most solemn manner, that it should not be taken. Mr. Wesley never gave his sanction to any of those things; nor was he the author of one line of all that Dr. Coke published in America on this subject. His views on these points were very different from those of his zealous son in the gospel. He knew that the work of God neither needed, nor could be truly aided, nor could recommend itself to pious minds by such additions." *Moore's Life of Wesley, vol. ii pp. 279-80.*

Again says Mr. Moore:

"A letter now before me, and which he wrote when I was with him, will clearly show how much he felt that deviation from the simplicity which is in Christ, in those whom he so much loved. It was written to Mr. Asbury, and dated *London, September 20, 1788.* After speaking on some general subjects he adds:

"But in one point, my dear brother, I am a little afraid both the doctor and you differ from me. I study to be *little*; you study to be *great*. I *creep*; you *strut* along. I found a *school*, you a *college*! Nay, and call it after, your names. O beware! Do not seek to be *something*! Let me be nothing and Christ be all in all. One instance of this, your *greatness*, has given me great concern. How can you, how dare you suffer yourself to be called *bishop*? I shudder, I start at the very thought. Men may call me a knave or a fool, a rascal, and I am content; but they shall never, by my consent, call me a *bishop*. For my sake, for God's sake, for Christ's sake, put a full end to this! Let the Presbyterians do what they please, but let the Methodists know their calling better."—*J. Wesley. Moore's, Life of Wesley, vol. ii. p. 285-6.*

Mr. Tyerman, the most recent and extensive bio-

grapher of Mr. Wesley, also testifies to the fact with Mr. McCaine, that Dr. Coke was not ordained a bishop, and consequently, that Mr. Wesley is not the author of Methodist Episcopacy. He says:

“Passing by the ordinations of Whatcoat and Vasey, which involve no difficulty but Wesley’s churchmanship, the ordination of Coke is a perplexing puzzle. Coke had been already ordained a deacon and priest of the church of England: and hence, his ministerial status was the same as Wesley’s. What further ordination was needed? Wesley *intended none*; but Coke wished it. Wesley was the founder and father of the Methodists. There were fifteen thousand in America whom he had never seen. * * * The question was, are these Methodist Preachers in America to administer the Sacraments without ordination? Or shall Wesley or some one else go from England to give them ordination? Wesley, a man of action, decided to send Dr. Coke and Coke consented; but before starting, he wished to have an additional ordination himself. What was this ordination to be? The only one possible was this. Wesley was the venerable father of the fifteen thousand Methodists in America. He was not able to visit them himself; but he sends them Dr. Coke. The doctor pretends, that it is more than possible, that some of the American preachers and Societies will refuse his authority. To remove this objection, Wesley, at Bristol, in a private room holds a religious service, puts his hands upon the head of Coke, and (to use his own words,) sets him apart as a *Superintendent* of the work in America, and gives him a written testimonial to that effect. *This was all Wesley did, and all he meant*; but we greatly doubt whether it was all the departing envoy wished. With the highest respect for Dr. Coke, and his general excellencies, it is no detraction to assert, that *he was dangerously ambitious, and the height of his ambition was to be a bishop*. Some years after this, Coke unknown to Wesley and Asbury, addressed a confidential letter to Dr. White, Bishop of the Protestant Episcopal Church of Pennsylvania, which if it meant anything, meant that he would like the Methodists of America to be reunited to the English Church

on condition that he himself was ordained to be their bishop. In 1794, he secretly summoned a meeting at Litchfield, of the most influential of the English preachers, and passed a resolution that the Conference should appoint an order of bishops, to ordain deacons and elders, he himself, of course, expecting to be a member of the prelatical brotherhood. And again, it is a well known fact, that within twelve months of his lamented death, he wrote to the Earl of Liverpool, stating that he was willing to return most fully into the bosom of the Established Church, on condition that his royal highness, the Prince Regent, and the government, would appoint him their Bishop in India. These are unpleasant facts; which we would rather have consigned to oblivion, had they not been necessary to vindicate Wesley from the huge inconsistency of ordaining a co-equal presbyter to be a bishop. Wesley meant the ceremony to be a mere formality likely to recommend his delegate to the favor of the Methodists in America. Coke in his ambition, wished and intended it to be considered as an ordination to a bishopric.

* * * In May 1789, Coke and Asbury presented an address to Washington, the President of the United States, beginning with the words: "We the *bishops* of the Methodist Episcopal Church:" and at the Conference of the same year, the first question asked was; Who are the persons that exercise the Episcopal office in the Methodist Church in Europe and America?" Answer. "John Wesley, Thomas Coke, and Francis Asbury by regular order and succession." This grandiloquent, parade of office must not be ascribed to Wesley. He never sanctioned it, he positively condemned it. * * * As it was, Wesley was held up to ridicule, and made to suffer on account of the Episcopal ambition of his friends. * * * And to censure him for ordaining bishops is to censure him for what he never did. He ordained a Superintendent, but he never thought of calling him bishop. Hence the letter to Asbury, dated, London, September 20, 1788, in which he says:

"How can you, how dare you suffer yourself to be called a *bishop*? I shudder, I start at the very thought. Men may call me a knave or a fool; a rascal, and I am content; but they shall never by my consent, call me a *bishop*! For my sake, for God's sake, for Christ's sake, put a full end to this." *Tyerman's Life of Wesley*, vol. iii. pp. 432-9. The italics are ours.

"If in the mouth of two or three witnesses every word may be established;" then, the preceding extracts from the standard histories of Revs. Lee, Moore and Tyerman, prove the correctness of Mr. McCaine's works, and triumphantly vindicate the integrity of his character as a Christian minister, from the basest of calumny which has been heaped upon it, by his discomfited episcopal opponents.

For an exhaustive discussion of the assumption of Methodist Episcopacy; the reader is referred to the author's work, entitled: *NON-EPISCOPAL METHODISM, third edition, chapter viii, pp. 92-114.*

If we may infer the character of motive, from the prospect of reward, then the venerable McCaine, like the brave Luther had everything to lose and nothing to gain, but persecution and reproach by the publication of his works. He had been the bosom friend and traveling companion of Mr. Asbury: secretary of the General Conference in 1820, and enjoyed largely the confidence and respect of the whole denomination. To assail the highest office in the Church, and question the veracity of its professed history, was like Luther, to lose friends, denominational esteem, suffer ecclesiastical martyrdom and persecution while he lived. Hence, nothing but a love of truth as it is in Jesus and history, and a sense of his responsibility to God, as a faithful witness, could have induced him to publish his important discoveries to the world. Without impugning his motives, we see Dr. Emory, the defender of Episcopacy, in his *DEFENSE OF OUR FATHERS*;" after having renounced his principles of Methodist Reform, occupying the most important positions of honor and trust, in the M. E. Church. In 1820, he was appointed a delegate to the

British Wesleyan Conference. From 1824, to 1832, he was book agent at New York. At the General Conference of 1832, he was elected Bishop for life, and became a DEPOSITORY of that power, "whose march" he said: "*is ever onward and whose tremendous tendency is to accumulate.*" If, "republics are ungrateful;" surely Episcopacy does not forget to reward its friends, as may be learned from the lives of Erasmus and Bishop Emory.

In 1844-5 Mr. McCaine, published a series of thirty-six letters on the government of the M. E. Church, in reply to a series of articles published in the *Pittsburgh Christian Advocate*, by Rev. Dr. Drummond, to prove that Mr. Wesley was the author of Methodist Episcopacy. In 1849, he also published a series of forty letters, in the *Boston Olive Branch*, on the history and nature of the M. E. Church Polity; which was published in book form in 1850, by Rev. T. F. Norris, making an octavo of 206 pages, and entitled: LETTERS ON METHODIST EPISCOPACY.

Like Rev. Drs. Richard Fuller of the Baptist; N. L. Rice of the Presbyterian and W. A. Smith of the M. E. Churches, he did not believe that American Slavery was a sin, *per se*,—that is, in itself considered. Hence, in 1843-4 he discussed this subject in a very able manner, with Rev. Luther Lee, D. D., in the *Western Recorder*, the Western organ of the Methodist Protestant Church.

His mental faculties remained unimpaired to the last. In 1855-6, only a few months before he exchanged earth for heaven, he published a series of Twelve articles on the "Catholic Issue," which was marked with all the freshness and vigor of thought, of his palmy days. Like the tree planted by the rivers of water, his leaf did not wither; he grew like a cedar in Lebanon, his gigantic mind continued to "bring forth fruit in old age:" even

down to "the valley and shadow of death."

HIS CHARACTER.

If the reception of benefits, should inspire gratitude ; then all Methodists in America, should be thankful for the works of Snethen and McCaine. Their writings on ecclesiastical history, and Polity of the M. E. Church, were the plowshares of truth, which broke up the fallow ground of the Methodist mind: stimulated thought and inquiry, and prepared it for the seeds of reformation.

We candidly confess, that if judged by the spirit of modern criticism, the style of Mr. McCaine, like that of Luther's, would seem in some instances caustic and personal. But, we must judge these great men by their light, and the spirit of their age. We must remember that they wrote under the most trying provocations: in the very midst of battle; when excitement was at fever heat: when their religious characters were as much at stake, as the principles which they advocated, and when ecclesiastical martyrdom and persecution were the only reward they could expect for publishing the truth, and appreciate them accordingly. Immediately after the publication of the HISTORY AND MYSTERY: every thing possible was done, to destroy the work, and crush the author of it at once. In order to forestall public opinion, a meeting was called of the male members of the church in Baltimore. At this meeting an address was presented, which had been drawn up by Dr. Thomas E. Bond; William Wilkins; Andrew Adgate; Christian Keener and William Browne, "and discussed and adopted and ordered to be sent to their brethern throughout the United States." In this address they speak of Mr. McCaine and of his work as follows:

"A pamphlet written by a local preacher, in which the whole system of Methodism is assailed with all the guile and

artifice and sophistry of a Jesuit, and with all the malignity of which the human heart is capable. We allude to the *History and Mystery of Methodist episcopacy*, by Alexander McCaine. A work which for malignity of purpose, shrewd cunning, misrepresentation of facts, and misstatement of circumstances, has no parallel among the productions of modern times, on a similar subject, except the far-famed Cobbett's *History of the Reformation*."—*Preface to Def. of Truth*, p 5.

The venerable Asa Shinn, in commenting on the above remarkable "address," says:

"A very large meeting of male members" in Baltimore, charged "Alexander McCaine," publicly, "with all the malignity of which the human heart is capable." Now this is saying plainly, that he is one of the very worst men in the world; for if this be correct, no man's "malignant heart" is "*capable*" of being worse. Of course you may search in vain through the prisons of Europe, or the penitentiaries of America, to find a worse man, or a man of more "malignant heart," than this same "Alexander McCaine." Now it is hoped that our brethern will "give this matter a fair and candid consideration;" and if convinced that "their passions have led them into error, that they will frankly and honorably declare it."—*Mutual Rights*, Vol. IV, p. 237.

Says Mr. McCaine: "This same Dr. T. E. Bond, (who was subsequently appointed editor of the *Christian Advocate* at New York—the chief organ of the Church,) has since acknowledged to myself, that he said: if he were to sweep the streets of Baltimore, he could not find a man under the influence of worse motives than I was."—*Preface to the Defence of Truth*, p. 6.

That the reader may know what credit is due to the statements in the above address, and to that of Dr. T. E. Bond; we subjoin the following recommendation, which Mr. McCaine obtained in 1827, (at the very time his episcopal enemies were making Herculean efforts to destroy his Christian character,) in view of taking a tour through the South, for the benefit of his health.

BALTIMORE, NOVEMBER 8th, 1827.

"As the Rev. Alexander McCaine has it in contemplation to spend the ensuing winter in the Southern States, with the view of improving his health; and as he has signified to us his intention to employ himself, while on the tour, in making arrangements for the sale of books, and in obtaining subscriptions for useful, literary and scientific works, &c., &c.; we cheerfully avail ourselves of the occasion, to recommend him to the notice and confidence of such professional gentlemen and other citizens of taste and reading, as may feel desirous to be accommodated by his attentions."

JOHN B. DAVIDGE, M. D.	} Professors in the Uni-
NATHANIEL POTTER, M. D.	

PETER HATARD, M. D.

HORATIO G. JAMISON, M. D.

JAMES H. MILLER, M. D.

SAMUEL K. JENNINGS, M. D.

SAMUEL ANNAN, M. D.

JOHN W. VETHAKE, M. D.

W. W. HANDY, M. D.

} Professors in the
Washington Medical
College, Baltimore.

N. BRICE,

ALEX. NISBET,

} Judges of Baltimore
City Court.

ELIAS GLENN, *Judge of the U. S. District Court.*

NATHL. WILLIAMS, *U. S. District Attorney.*

JOHN PURVIANCE, *Counselor at law.*

WM. WIRT, *Attorney General of the U. S.*

SAML. L. SOUTHARD, *Secretary of the Navy.*

JOHN McLEAN, *Postmaster General.*

In 1844, Mr. McCaine published to the world in the *Western Recorder*, a challenge to any Bishop, Elder, Doctor or Professor, in the M. E. Church, to a public discussion of the subjects investigated in his works. But no Dr. Eck, responded to this hopeless task. Now, if Mr. McCaine's work abounded in "misrepresentation of facts and misstatement of circumstances" and was a "tissue of falsehood," as frequently stated by M. E. writers; why not embrace the golden opportunity of discussion, and answer this "tissue of falsehood," and

prove these "misstatement of facts and circumstances" to the world, and forever silence this troublesome Luther with his New Testament principles? Doubtless, "the spirit was willing, but the flesh was weak."

We take no pleasure in quoting these unpleasant historical facts: we would rather draw the curtain of charity over the past, and consign them to oblivion. But, when the present writers in the M. E. Church, like Rev. Dr. Porter in his *Compendium of Methodism*, published in the Centennial year of our Republic—in 1876,* apply the most opprobrious epithets to the *Wesleyan Repository* and the *Mutual Rights*, those fearless advocates of freedom of speech and of the press; while others, through the *Advocates*, are ever and anon assailing the character and works of the venerable Snethen, McCaine and others of our Church;† we are compelled to stand on the defensive, and vindicate the good name of our Fathers, which "is rather to be chosen than great riches," and their Christian character, which is dearer to us than life.

* "To give the greater publicity to the discussion, the leading spirits in the movement started a paper at Trenton, New Jersey, called the *Wesleyan Repository*. This occurred in 1820, and afforded a fine opportunity for the malcontents to vent their spleen against the Church, and paint the beauties of their imaginary system before the eyes of all the people, without being detected. * * * To give the more certainty to their (Reformer's) movements, another paper was started in Baltimore, under the fascinating title of *Mutual Rights*. This at once became the vehicle of all the reasoning and wrath of the party. Men who were unwilling to take the open field, would hide here behind a fictitious name, and complain bitterly. *Indeed it was an abusive concern, and it became obvious enough that no person was fit to belong to the Church who would patronize it.*"—*Compendium of Methodism*, pp. 167-8. (The Italics are ours.)

† "Mr. McCaine wrote the 'History and Mystery of Methodist Episcopacy.' After Dr. Emory demolished this book,

In the comprehension of facts and forces, and in far reaching discernment, Mr. McCaine was far in advance of his age. Already the M. E. Church is gravitating towards his New Testament System of polity. She has recently admitted the principle in a certain form and measure of lay representation: while some of her ablest editors and writers frankly affirm that their Episcopacy is only an *office*, and boldly advocate the quadrennial election of the Bishops, without a third ordination.

Surely the leaven of reform which our Fathers put into the Methodist meal in 1824-8, is working, and the time will yet come, when the old venerable Mother of Methodism in this grand Republic, by her approximation towards the New Testament Polity, shall vindicate the Christian character, integrity and sagacity of the good and great McCaine. Until then, we will cherish his memory and commit the keeping of his character to the care of Divine Providence, and to the stern, yet certain logic of coming events. For we know, that:

"Truth crushed to earth will rise again,
The eternal years of God are hers;
While error wounded writhes in pain,
And dies amid its worshippers."

Mr. McCaine being one of the expelled Fathers, was of course, closely identified with the Methodist Protest-

McCaine wrote a rehash of all his falsehoods against Episcopal Methodism, and called it 'A Defense of the Truth, being a reply to John Emory.' This book fell from the press still-born—Dr Emory had already answered it. I submit, if such writers as McCaine and Cobbett are to be received as authority, then whose church or personal character is safe in this land? For a man to introduce such authority to sustain a grave charge against three millions of Methodists, is to put himself in such a position before the Christian world that we can well afford to leave him 'to glory in his shame.'"—J. M. Boland, in the *Nashville Christian Advocate*, Aug. 5th., 1876.

ant Church. He was one of her founders, and one of her most able and influential members. He was a prominent member of the General Convention, which was held in the city of Baltimore, on November 15th, 1827; and also a member of that, which met in the same place, on the 12th of November, 1828.

On June 15th 1829, he assisted in the organization of the Virginia Annual Conference, under the Conventional Articles of Association at Lynchburg, Va., and was elected its first President. By this Conference, he was elected to the General Convention which met in Baltimore, on the 2d of November, 1830: where the Constitution, Discipline and the name was adopted, and the Methodist Protestant Church was organized. He was a member of the committee which framed the Constitution and Discipline, and many of the important articles and wise provisions of this New Testament System of Church Government, are the fruits of his profound and comprehensive mind. His ministerial labors in the young Church, were confined principally to the Southern States; where he rendered the most valuable service, as a traveling evangelist, in the cause of Christ and reform. In closing a series of letters to the *Christian Intelligencer* in 1828, he speaks as follows:

“And as this is the last of the series, before I close it I will be allowed to sum up in a few words an account of my labors in the cause of Reform. It was nearly nine months since I left my home until my return at Christmas. In that time I traveled from the mountains to the sea-board in Virginia, crossed North Carolina four times, and was in South Carolina twice. Wherever I preached I had far larger congregations than I used to have when I was an itinerant preacher in the Methodist Episcopal Church. I felt, blessed be God, as much of the comforts of religion in my own soul, and saw as much of the divine presence among the congregations, as I gener-

ally did in former years. I have received, wherever I went, far more respectful attention than I ever received in the old church. I have convened with the high and the low, the rich and the poor; and have conversed with all ranks in the community, from the governor down to the day laborer; with judges, lawyers, doctors, legislators, ministers, magistrates, merchants, mechanics, farmers, &c., &c., on the subject of reform, and have not, in all my travels, or among all those with whom I have conversed, ever found one man who did not say reformers are right, and that their cause must finally prevail. Amen and amen!

“ALEXANDER McCAINE.”

In 1842, Mr. McCaine was a member of the South Carolina Annual Conference, and was elected by that body to the General Conference; which was held the same year in May, in the city of Baltimore.

In 1853, he was elected by the Alabama Annual Conference, of which he was then a member, to the General Conference, which met in Steubenville, Ohio, on May 2d, 1854; but owing to his advanced age, and consequent feebleness he was not able to be in attendance.

The latter part of his life was spent in the family of his daughter, Mrs. Brett, in Montgomery, Alabama. Here on Sabbath evening, June the 1st, 1856, he closed his earthly pilgrimage in peace, in the green old age of his 90th year, fully ripe for the heavenly garner: “as a shock of corn cometh in his season.”

Says Rev. Dr. Norton in the close of his eloquent funeral sermon upon the deceased:

“But the scene of earth has closed. This great sun has set, and the shadows of evening close in upon the view. What a long and eventful life his has been! Generation has succeeded generation, and yet this one man has lived on, as though God had wished to show what man might be, what he might do; he has seen the

rise of a denomination in a country in which their principles were soon to take deep and abiding root; he has seen the rise and spread of Methodism in these United States beyond what has been the lot of any other man; standing from his eminence, he looked down upon the scene over which he had passed, and had gathered wisdom in comparing it with that which spread out before him; he has seen God's wisdom and man's folly; ministers of the Gospel who started with him, or came on after him, having sounded their trumpets, had fallen at their posts, and were gathered home. God had left him until now. And, after all life's vicissitudes, he comes to this city to die! To die in the house of that daughter who for so many weary years had her eye fixed on this lone traveler, loving him, caring for him, looking for this time to smooth his passage home. It came! What a triumphant death! Many a time had he prayed that God would grant him to retain his mental faculties to the close of life. He was heard in an eminent degree. The mind and heart of the man lived on when the great frame was dead; when hardly a vibration of life's cord could be felt, the light of his mind shone out like the dying glories of a setting sun. I have seen him often, under the most interesting circumstances; he has been in my house as a father to me and mine, revered and loved; I have heard his great voice from the sacred pulpit, or preaching to listening hundreds from the rough desk beneath the rustic arbor; in quiet, and in excitement,—on the highway and in the city—but not as now, not as now! The scene was novel and grand. I had desired to see this time. What sublime trust! I talked with him day after day, and hourly during the day. He always accompanied me in my petitions, and responded at the close with a hearty amen. At such times his heart seemed

greatly to be encouraged; the light from above shined upon his mind, and he would speak very encouragingly to us all about his expected change, and then quietly clasp his hands upon his breast and close his eyes as if waiting for that change, the realization of which he seemed greatly to desire. He had looked to this time with great confidence. He had come to the end of life's journey, with "not a cloud, not a doubt" to darken the great view opening up before him. God had been his God all the way along. He was his God then. What a scene! I sat me down to contemplate. Weeping children and descendents, ministers of religion, and those to whom they preached, neighbors and sympathizing friends, all gathered around the couch of that dying Christian. His eyes are closed, but he is awake; he prays; his gray locks, float out upon the pillow, stirred by the dying zephyrs of the Sabbath Eve. Now he raises his hands in benediction. Great old warrior! how he struggles with his last foe! Inch by inch, he yields the sands of time to him who conquers all. Again and again does he call his children around him, believing that the last moment had come. These lines frequently occurred to him:

"Vital spark of heavenly flame!
Quit, O quit this mortal frame!
Trembling, hoping, lingering, flying,
O the pain, the bliss of dying!
Cease fond nature, cease thy strife,
And let me languish into life."

It came at last—calmly, peaceful. Not the desperate surging of the mad billows, but the gentle laying of the retiring tide. All is still, save the wailings of bereaved ones, burdening the night air. The race is run; the fight is ended. The soul is at rest. We had knelt

in prayer around that grand ruin of physical life! Knelt to bless the Father of mercies for this soul saved, saved forever! It was a great scene, a solemn time. Death was there to claim the spoils; but Christ had written victory on that brow!

Surely it is not for me to speak words of mere sympathy to this family; for how are they comforted in this so great a death? This daughter, leaning so long time on that strong arm, blessed with a father so venerable for all that constitutes a man—surely, she is content that he should end his toil. His last looks was hers; she ministered the sweet and gentle offices of love to his *o'er tired spirit*, and felt the last clasp of the hand that had stayed her tottering steps. It was a great comfort to see thy father die! Die in thy house, thou and thy children and husband around him. Let thy soul rest in this great hope of his death. Shall I say any word to these sons? these children? these young men growing up, to go out upon the experience of this great life in which their grandsire filled so large a place? Remember him! Emulate his virtues. Develop your intellect. Be men; above all, be Christians.

Speak thou great voice of my father! Speak to me orphaned; left with no friend and counselor as thou hast been; speak to thy children—to these, who throng these walls, who crowd around thy bier; to whom thy voice has spoken Christ. Oh, speak! It is this sentiment which this Christian life hath enunciated. *I have finished my course, I have kept the faith.*

God grant unto us a like experience of Christian assurance, and the consequent entrance upon its estate of endless blessedness: for Christ's sake, amen.—*Funeral Sermon*, pp 13-16.

REV. ASA SHINN.

1781—1853.

"Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne." PSALM XCVII: 2.

"God moves in a mysterious way,
His wonders to perform:
He plants His footsteps in the sea,
And rides upon the storm."

The Blessed Saviour, did not go up to Jerusalem, and select His apostles from the Grand Sanhedrim. Those Pharisees were too proud and aristocratic to become suitable followers and exemplars of the lowly Nazarene. Hence, He chose His disciples generally from the humbler walks of life, who could appreciate the wants and sympathize with the common people, who "heard the Master gladly." And from this same class, Rev. Asa Shinn, the subject of our sketch was selected. He was the son of humble Quaker parents, and was born in New Jersey, May 3d, 1781. In 1788, while he was but seven years of age, his parents removed to Virginia, and settled in one of the inland counties of the State. For various reasons, that part of the country had very few literary advantages. There were no public, and but few private schools. The land was naturally rough and mountainous, and consequently but sparsely settled by the poorer part of the people, who came there to secure cheap land. This section of the country being isolated from the more polished and refined society in the east, by the want of roads



REV. ASA SHINN.

and other means of communication with the world, the inhabitants were almost as wild and uncultivated as the game that reveled upon their cloud-capped mountains. Here, in this wilderness section, so destitute of literary institutions and means of mental development, the youthful Shinn lived until 1795, when he was fourteen years of age, at which time, his parents settled in Harrison county, in Western Virginia, on the West Fork of the Monongahela river. Although born of Quaker parents, and no doubt received much religious instruction; yet we have no reason to suppose that he was more moral or refined than his young companions at this period, as an incident in his life will prove. When he was about fifteen or sixteen years of age, he came home one evening greatly intoxicated. His kind father received him in silence, and assisted him to bed. He then collected his son's clothes, and retired for the night. When the morning came and the family had partaken of their repast, the father said: "Asa, there are thy clothes, thee can take them and get another home. - I do not want any person about my house who will disgrace me and thy mother by getting intoxicated." This stern act of parental authority in connection with the Holy Spirit touched the youthful heart of Asa—it was an arrow from God's quiver which pierced his very soul. With tears in his eyes and sorrow in his heart, he promised never to drink again, if his kind parents would forgive him and allow him to remain at home. The victory was signal and complete on both sides. God honored the faithfulness of the father for his discipline, by saving his son; and the repentance of the son, by disposing the hearts of his parents to forgive him. "Chasten thy son while there is hope; and let not thy soul spare for his crying."

Rev. Dr. Cooke, of the M. E. Church, in speaking of the youthful Shinn at this period, says :

The circumstances under which he was brought out of obscurity, and the high polish he afterwards received, forcibly remind us of the oft repeated lines :

Full many a gem of purest ray serene
The dark unfathomed caves of Ocean bear ;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

Fortunately for the world, this mountain gem was rescued from its native bed by a class of men whose labors will never be fully appreciated until their great worth shall be proclaimed by the Judge eternal in the last day. I need scarcely tell you, I refer to itinerant Methodist Preachers. Following the "glazed" path of the hardy mountaineer, and swimming the rapid streams as they rush down from their mountain sources, these men found their way to the most obscure habitations of the people. Whatever may have been the uncouthness of their clerical equipments, there was a moral beauty in their self-sacrificing zeal that might have made another Isaiah exclaim "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, 'thy God reigneth.'" Asa Shinn was just the man to suspend his breath, while such men were delivering the message of redemption. The light of heaven soon warmed this hitherto sequestered flower into blushing loveliness, the fragrant exhalations from which still linger with us like the pleasant recollections of delicious odors.—*Funeral Sermon*, p. 8.

The literary advantages of the youthful Shinn were exceedingly limited, all the education he had received prior to entering the M. E. Church, came from the in-

structions of an itinerant sailor who had left the sea in consequence of having lost a limb, and went roving through the country, teaching school wherever he found opportunity. The first English Grammar he ever saw belonged to his traveling colleague, after he became a preacher. Purchasing a copy, he soon became a good grammarian, and afterward a most elegant writer of the English Language.

In 1798, in the seventeenth year of his age, under the labors of the Rev. Robert Manly, this youth was brought to Christ and made happy in his forgiving love. It was soon discovered, that he possessed more than ordinary talents. Hence, without any application on his part, the Presiding Elder of the District waited upon him to know if he would accept license to exhort. On being answered in the affirmative, the license was secured and presented to him. Shortly after this, he received license to preach; and before he was twenty years of age, he was employed by the same Presiding Elder to travel on a circuit, as an itinerant Preacher. In 1801, in the twenty-first year of his age, he was admitted into the Baltimore Conference of the M. E. Church on trial, and appointed to Red Stone Circuit. As his literary and theological attainments and his store of general information were very limited, he was in the habit of asking a great many questions. And, having confined himself to one study, he often appeared to a great disadvantage. He seemed to be perfectly indifferent to criticism, provided he could secure important information. And indeed such were the simplicity of some of his interrogations, that it was difficult many times to suppress the smile. For instance the young itinerant had commenced his public ministry before the day of wooden clocks, and perhaps there was not a

brass time keeper within all the range of his Western acquaintance. When on his circuit, for the first time he saw a clock. When hearing it repeat the time of day, his attention was arrested, and after examining and admiring its ingenuity, he asked the gentleman of the house, "If it were an instrument of music?" But, as simple as such questions are and as low as they seem to place him in the scale of intelligence; yet by untiring industry and perseverance, we shall see by following his course, that the unpolished youth soon became a mighty man in Israel—and his great attainments all the more meritorious on account of the great disadvantages under which they were secured.

From the Conference minutes, we find that this young itinerant was sent in 1802, to Shenango, away toward the lakes. In 1803, we find him in Hockhocking, in Ohio, one of our largest States, then just admitted into the Federal Union. In 1804 he was in Guyandotte, Virginia. In 1805, in Wayne, Kentucky. In 1806, it would seem he had almost reached the *ultima thule* of civilization—having, in the language of common and rather vulgar parlance, actually gone up "salt river:" his appointment being at *Salt River* and Shelby, also in Kentucky.

As "it is not good for man to be alone;" and "a bishop (that is, the Pastor of a church,) must be a man of one wife:" he was married this year, 1806, to Miss. Phebe Barnes, of Monongalia County, Va.

Having now graduated in a western itinerant college in old style, he was, in 1807, promoted to honor in being sent back to the place of his *freshman* exercises. This year we find him in Monongahela, and the next in Greenfield, then embracing about the whole of this State west and south of the Monongahela and Ohio

•
rivers. Having served a faithful apprenticeship of seven years on hard fields of labor, he was regarded then as a workman who might not be ashamed, even in the "Monumental City." Accordingly, we find him in Baltimore, the junior colleague of the Rev. Robert R. Roberts, afterwards one of the Bishops of the Methodist Episcopal Church. Hitherto, as was the custom in those times, he had been but a year in a place. Now the scene changed. With more leisure to study, and more books to read, his improvement was more rapid, and demands for his services became urgent. Hence we find him in Baltimore city and at Fell's Point, as East Baltimore was then called, in 1810, 1811 and 1812. In Georgetown, in the District of Columbia he spent 1813 and 1814.

We now come in 1815, to a sad and painful period in the history of this great and good man. When a youth of about fifteen years of age, in passing between some men who were pitching horse shoes for quoits, he was accidentally struck on the head by a cork of one of these shoes, which fractured his scull. Although receiving prompt and due medical attention, having had his head trepanned, yet it is the unanimous opinion of his physicians, that this wound tended largely towards superinducing insanity when his mind was too severely taxed by absorbing thought.

"Labor is life—'tis the still water faileth :

Idleness ever despaireth, bewaileth.

Keep the watch wound or the dark dust assaileth."

But we should remember, that the strength of the mind, like that of the body has its limit, beyond which if it pass, like the noble vessel, it sinks into the maelstrom of insanity and becomes a total wreck.

It was so to some extent, at this period with Mr. Shinn. Absorbed in the great work of giving to the world an Arminian view of the Plan of Redemption, he collected all the rays of his giant mind into one burning focus, and shed forth a flood of light, through his able "ESSAY ON THE PLAN OF SALVATION." But alas, the travail of his mind in bringing forth this great work, seemed to exhaust its vital powers for a time, and left its possessor enshrowded in mental darkness.

"With curious art the brain too finely wrought,
Preys on herself, and is destroyed by thought;
Constant attention wears the anxious mind,
Blots out her powers, and leaves a blank behind."

Through the blessing of Divine Providence, his mental derangement proved to be only temporary, and hence in 1815, we find him appointed to Red Stone, a second time. But, probably not being sufficiently restored to take the charge of a church as Pastor, in 1816, he was granted a superannuated relation; and the next year, 1817, he was appointed supernumerary to Harrison circuit.

In 1818 and 1819, he was Presiding Elder on the Monongahela District. On the 17th of January, 1820, death visited his family, and like Abraham of old, he had the partner of his bosom and the sharer of his toils and joys stricken down by his side; leaving him with four motherless children, to lead on in the weary journey of life. This sad domestic affliction was more than his recently recruited health could bear. The bright lamp of reason again went out, and left the once vigorous and brilliant intellect enveloped in darkness. In 1820, he was again placed upon the superannuated list. But during the next two years he

is found at his post in Baltimore City, and on Baltimore circuit as a supernumerary. In 1823-4, he was stationed in Pittsburgh, Pa. In 1825, he married his second wife Mrs. Mary B. Gibson, of Pittsburgh, Pa. by whom he had one son, Thornton A. who is (now 1877) a prominent member of the Pittsburgh Bar. At the first session of the Pittsburgh Conference in 1825, he was appointed Presiding Elder of the Pittsburgh District. In the years of 1827-8, he was stationed in Washington, Pa.

Having traced the subject of our sketch, from his birth to the summit of his ministerial attainments in the M. E. Church, as the unwearied itinerant and successful preacher; we now turn aside, to contemplate him briefly as an ecclesiastical reformer. And, as we cannot appreciate what we do not understand, it becomes therefore necessary, to recount the magnitude of the many obstacles, which had to be overcome: as victories are always estimated, in proportion to the difficulties under which they are achieved.

The year of 1828, will long be remembered as one of the most memorable periods in the history of American Methodism. The overwhelming power of Episcopacy which was manifested in 1820, when Bishops McKendree and Soule, over-awed and thwarted the purpose of the majority of the General Conference, which had given to the Annual Conferences, by a solemn majority vote, the right to *elect* the Presiding Elders, thus taking the appointing of them out of the hands of the Bishops: convinced our Fathers that their only hope of securing reform in the government of the M. E. Church, was by the introduction of lay representation. That the itinerant ministers are all

under the power and influence of the Bishops, is manifest from an analysis of this system of government.

1. In the General Conference where all the laws are made, the Bishops who are elected for life, preside by right. 2. This Conference is invariably composed of a majority of Presiding Elders, who are not the representatives of the people, but the agents of the Bishops, and are accountable for their conduct to them, in the Annual Conferences where these same Bishops preside by right, and decide all questions of law, 3. The ministers in the General Conference, who are not Presiding Elders, are all indebted to the Bishops for their appointments, and consequent support. 4. The lay deputies which have recently been admitted, cannot be nominated and elected by the unofficial laity—the great body of the church, but by the Quarterly Conferences, which are all under the influence of the Bishops, and which cannot be held, except by one of their agents—the Presiding Elder, or Pastor presiding. No minister can become a Presiding Elder: no pastor can secure a church, nor no church can obtain a pastor except *by and through* the Bishops. They appoint all the pastors annually to the churches, and “in the interval of Conference change, receive, and suspend preachers as (they judge) necessity may require,” and from their appointment and suspension, there is *no appeal*.

As many of these ministers have spent all the vigor and strength of their manhood in the itinerancy, which has precluded every opportunity for the accumulation of wealth: and having large families to provide for in their declining years; and being incapacitated by their long term of ministerial service for secular pursuits, they are reduced to a state of entire dependence upon

the Bishops, for their appointments and consequent support.*

Now, as "hunger is more potent than the sword:" and the best of men are but men at best, we can easily discover the means, by which the Bishops exert such an overwhelming influence over the itinerant ministers; and that these Prelates, do not only "over see," but *over rule*, the whole Church, as General Superintendents.

Knowing that the Bishops hold the entire Pastorate of all the churches and parsonages in their hands: that they have "power to receive, appoint, suspend and transfer the preachers, according to Discipline," which enables them at all times to exert a controlling influence over the Pastors; our Fathers labored to check this unscriptural authority and power, of which Bishop Emory said; "*its march is ever onward and its tremendous tendency is to accumulate*," by bringing lay delegates into the Conferences, who were not dependant upon the Bishops for official positions and support, and consequently independent of Episcopal fear, patronage and influence. Thus we see, that the object for introducing lay representation into the Polity of the M. E. Church, was to counteract the overwhelming influence of the Bishops over the preachers. This statement is further proved by the fact, that after the alarming display of

* Says H. B. Bascom: "I have myself been told, by high cabinet authority, that in the event of my confederation with reformers, I should not only lose ministerial promotion, but financial encouragement: thereby taking out of my own mouth and the children dependant upon me, the needful lounty which but for his ministers, God would undoubtedly give: I speak the language of humble trust, for hitherto He has inclined his church to furnish me with food and raiment." — *Mutual Rights*. Vol. III. pp 107-8.

the Episcopal power and influence of Bishops, McKendree and Soule, over the General Conference of 1820; the subject of electing the Presiding Elders by the Annual Conferences, was immediately dropped by the Reformers, and they all united in their efforts to secure the introduction of lay representation, as their only hope of checking the onward march of Prelatical power and influence; which like the current of a mighty river, was bearing down every thing before it, increasing in volume, momentum and strength, in its onward progress of oppression. Hence, to say that our Fathers were not opposed to ruling Bishops, and that the struggle in 1824-8 to introduce lay representation into the government of the M. E. Church, had no reference to the Episcopacy, is to betray an unpardonable degree of ignorance, or knowingly to pervert the truth, as it exists in the history of the American Methodist Reformation. As the Reformers were excluded from the Periodicals in the M. E. Church, in their discussion of the subject of church government: the *Wesleyan Repository*, was instituted in 1821, and the *Mutual Rights* in 1824; in order to afford facilities for the examination of this important subject.

Imitating the example of our Patriot Fathers, who organized societies in the Colonies, in 1765, termed sons OF LIBERTY, for the purpose of resisting the unjust and arbitrary measures of the British Episcopal Government; our Church fathers instituted UNION SOCIETIES, for the purpose of unifying thought and effort, in their labors, to secure reform in the Polity of the M. E. Church. For using these agencies, in disseminating light and unifying action, a number of ministers and members were expelled in Tennessee, in 1824; not for immorality, but for attempting to form a UNION

SOCIETY. In the Spring of 1827, the Baltimore Annual Conference of the M. E. Church, left Rev. D. B. Dorsey without an appointment for one year; and at the ensuing Conference, expelled him and Rev. W. C. Pool, for reading and recommending the *Mutual Rights*. In the Autumn of 1827, the Baltimore UNION SOCIETY, was assailed under the decapitating rule of discipline, namely, that of "inveighing against our Doctrines or Discipline;" when after a *sham* trial eleven ministers and twenty-two laymen were expelled. In 1829, three ministers and fourteen laymen were expelled in Cincinnati, because they read the *Mutual Rights*, and belonged to the UNION SOCIETY. The expelled members protested against the character and the manner of the getting up of the church tribunal; and against the interference of the church with their right to become members of the Baltimore UNION SOCIETY, seeing that the SOCIETY contemplated no violation of the laws of God, or the rules in the Discipline of the M. E. Church. But as the judge, Rev. Hanson had already prejudged the case, as may be seen upon reference to the sketch of Rev. Dr. Jennings pages 76-7; the protest was overruled, and the brethren were of course, expelled. The Rev. Alexander McCaine was tried separately, in his absence, and suspended. The preachers carried up their cases to the District Conference, that sat on the 26th of December, 1827, which was their proper court of Trial. Here they expected to have justice done them. But on the morning of the second day, after holding a caucus the preceding evening—the agent of the Bishop, the Presiding Elder, with a *minority* of the Conference and the votes of nine colored men, *who were not entitled to a vote*, DISSOLVED the District Conference, and ordered the preachers to appear at the Quarterly

Conference and stand their trials. Indignant at this unexpected *act of injustice*, the preachers determined not to appear before the Quarterly Conference, but to appeal to the approaching Annual Conference against the *arbitrary* and *illegal* proceedings of the Bishops' agent—the Presiding Elder. In the meantime the Quarterly Conference expelled them all." See *Williams' History of the M. P. Church*, pp 181-193.

In order to secure to themselves and friends Christian communion, the expelled members united under the following instrument of Association.

COPY OF THE INSTRUMENT

under which the expelled members and ministers, in Baltimore, united "in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they might help each other to work out their salvation."

We the undersigned, formerly members of the Methodist Episcopal Church, in the city of Baltimore, having been excluded from the fellowship of that body, by what we conceive to be an unjustifiable process, based upon insufficient charges and those charges not sustained by competent testimony; have, for the present, agreed to unite together, as a Society of original Methodists, under the "General Rules of the United Societies" prepared by the Rev John and Charles Wesley. Our object is to wait, and see whether the present abuses in the administration of the government will be corrected. If they should, and freedom of inquiry and public discussion be permitted in the Methodist Episcopal Church, it will afford us pleasure to return, provided we can do so without relinquishing the opinions for which we have been excluded, namely,—an honest, and as we believe, enlightened conviction, that the present form of government in the Methodist Episcopal Church, so far as it precludes the grand principle of REPRESENTATION, and confines all legislative, executive and judicial powers to the itinerant ministry, is unscriptural and anti-Christian ;—and that reform in the government of said Church, is necessary, in order to its essential and permanent

prosperity. With these views, we solemnly unite in the name of the Great Head of the Church, our Lord and Saviour Jesus Christ, receiving the Holy Scriptures as our guide; and for prudential purposes, adopting as an instrument of union, the "General Rules" of Messrs. John and Charles Wesley; with such subsequent regulations as our peculiar circumstances may from time to time require.

John Chappell,	Thomas Jarrett,
John J. Harrod,	John Gephart, Jr.,
Wesley Starr,	John P. Howard,
John Kennard,	Levi R. Reese,
William K. Boyle,	Lambert Thomas,
Arthur Emmerson,	Samuel Jarrett,
Ebenezer Strahan,	James R. Forman,
John H. W. Hawkins,	George Northerman,
Thomas Patterson,	Samuel Thompson,
Samuel Krebs,	Samuel Guest,
Thomas Parsons,	John P. Paul.

Baltimore, Dec. 23, 1827.

We the undersigned, elders, deacons, and licensed preachers, subscribe our names respectively, to the foregoing instrument, approving the objects contemplated therein:

Samuel K. Jennings,	Luther J. Cox,
Daniel E. Reese,	John S. Reese,
James R. Williams,	John C. French,
William Kesley,	Reuben T. Boyd,
Thomas McCormick,	John Valiant,

Baltimore, January 26, 1828

The expelled laymen associated on the 22d of December, 1827. The Preachers united with them on the 26th of January, 1828. And the Forty-nine female members, who had withdrawn from the M. E. Church on the 26th of January 1828, on account of the persecution of their fathers and husbands, because they desired a reform in the government of the Church, united with the Association in a few days afterward. Revs. D. B. Dorsey and W. C. Pool, who were expelled by the

Baltimore Annual Conference of the M. E. Church, on the 18th of April, 1828, for their advocacy of the cause of reform, and A. McCaine, who was absent, when he was expelled, united immediately with the Association, upon his return to the city of Baltimore.

"The Association elected the preachers and ministers to the same relations and offices they respectively held previously to their expulsion, and the instrument declaring this fact, was recorded in the clerk's office in Baltimore.

This act was deemed necessary to guard against the effects of the misrepresentations of the advocates of Episcopacy. They stated that the Reformers being deprived of membership in the M. E. Church, had forfeited their parchments, and consequently their ministerial acts would be illegal, null and void. Although their representations were erroneous in reference to their legal qualifications, yet, as they might make an injurious impression on the minds of the uninformed, the Association deemed it proper to elect the ministers to fill the offices designated by their parchments. By this measure the ministers obtained a standing in society which no Methodist *Episcopal* ordination could surpass." See *William's History of M. P. Church*, pp 201-211.

The cases of the expulsion of the Revs. D. B. Dorsey and of W. C. Pool, who were excluded from the Baltimore Conference, in April, 1828, for reading and recommending the *Mutual Rights*, and for belonging to the Union Society, were carried up on an appeal to the General Conference of the M. E. Church, which met in Pittsburgh, Pa., in May, 1828.

Rev. George Brown D. D., who was present, gives the following graphic description of this important trial. He says:

“As neither of the brethern could be present, so they had committed the management of their appeals to Rev. M. A. Shinn ; and, if I remember right, Rev. W. Fisk was appointed by the Conference to assist him. The case came on in the morning, and was opened by Mr. Shinn, who represented the appellants, by reading the grounds of their appeal as set forth by themselves in writing. Then the members of the Baltimore Conference, according to the forms of law governing in such cases, responded, justifying the action of their Conference in the expulsions. This brought on the hour of adjournment for dinner. That day I dined with Mr. Shinn. He ate but little, conversed none, but his great soul was full of thought and prayer. At two o'clock the case was resumed, and there was a full house to hear Mr. Shinn make the closing argument. I sat back without the bar, to take down in writing the main points of said argument.

When Mr. Shinn arose and stood in silence for a few moments, the whole assembly became very still. He was pale, calm, self-possessed, and very dignified in appearance. He commenced his argument with a clear, full, round tone of voice, evidently reaching every ear in the house. His exhortation was simple, modest, chaste—going to show that all he wished for in behalf of the appellants was, that the *truth might shine* and that *justice might be done*. The facts of the case and the laws of the Church were then most searchingly examined, and it was made distinctly to appear that the expulsions were without the sanction of the laws of the Church. He then made it appear, from all the evidence in that high court of appeals, that the things charged against the appellants in the court below were not, in themselves, criminal actions. He then took the written appeal sent up by the expelled brethren, and argued the truthfulness and justice of that paper in all its parts. He then appealed to the justice honor, and impartiality of that high tribunal, and urged, with all the force of his logical energy, the restoration of the appellants to their places in the Church, and to the public confidence. In the peroration the speaker became most overwhelmingly eloquent, and swept defiantly over the enemies of Mutual Rights. The effect on that great assembly was thrill-

ing. The Bishops, generally florid, now looked pale. Ex-Governor Findley, of Pennsylvania, who sat in the gallery, wept like a child. Many members of the Conference felt like the Governor, so did many spectators; and I found myself unable, some time before the speech was ended, to take any more notes.

When Mr. Shinn resumed his seat there was a long pause—a time to take breath. The Bishops, and other leading members of the Conference, looked wisely at each other. Just then a New England preacher, having seen me writing, came around to me and said: "Why don't the Bishop put the vote? I hate Shinn like fire, but I never heard such an argument before in all my life. If they will put the vote now, the appellants will be restored and the Baltimoreans defeated—and they ought to be defeated." So thought I, and many more besides that New England preacher. But the vote was not put, as the law directed. Rev. John Early, and other Southern preachers, without introducing any new question, were suffered to run a tirade against Mr. Shinn, during most of the afternoon, for a piece in the *Mutual Rights*, published by him, entitled "Sovereignty of Methodism in the South." To this disorderly ramble Mr. Shinn made no reply, as it had no relation to the question before the Conference. Finally, the Chair announced that the vote would be taken the next morning. From that moment the reformers had their fears of foul play.

That evening, at supper, at the house of John McGill, much was said of the argumentative eloquence of Mr. Shinn's speech that afternoon. Bishop Roberts, who sat by my side, said, "Yes, that was true eloquence of the highest order." He then added that he "did not remember ever to have heard a speech surpassing Mr. Shinn's for argumentative eloquence." At that table, however, no opinion was expressed as to how the vote would go the next morning.

That night, about 11 o'clock, I met Rev. H. B. Bascom on the street, who said: "There has been a caucus meeting to-night, and I have been eavesdropping them. They have secured a majority of twenty, pledged on a paper, against the appellants." I said, I hoped for the honor of the Christian religion,

that he was mistaken ; but he affirmed it was so, and said, "You will see, to-morrow morning." In the morning, when the vote was taken, they had about the majority against the appellants that Bascom had reported. This whole affair led me to suspect that reformers were to have no fair dealing in that General Conference. In this case, would the end sanctify the means ? or the means sanctify the end ? Were not both the end and the means wrong ? The forms of law, in the main, had been allowed during the trial ; but the ends of justice had been defeated by caucus management."—*Itinerant Life* pp. 166-9.

★ The Herculean effort of Mr. Shinn, in pleading the cause of his expelled brethren before the General Conference of 1828, proved too great a strain upon his frail constitution. His mental sun again passed under the dark cloud of insanity. But, through the kindness of Divine Providence, this third affliction was of short duration. Mental rest soon brought recuperation. In the space of a few months, in answer to prayer, he rallied. His sun again arose above the clouds of mental darkness: soon reached the zenith of its former power and grandeur, and for fourteen years, shone forth upon the theological world, in all the glory of its meridian splendor.

The General Conference of 1828, with a full Board of five Bishops at its head, having ratified the *arbitrary* and *unjust* expulsions of our Fathers in Baltimore, and other places ; for exercising the right of private judgment; namely, for reading and recommending the *Mutual Rights*, and for belonging to the Union Society : and having taken advanced ground in the onward march of clerical supremacy,* thus closed the door of

* "The great Head of the Church himself, has imposed on *us* the duty of preaching the gospel, of administering its ordinances, and of maintaining its moral discipline over whom

all hope against the return of the expelled reformers. The venerable Shinn, felt that consistency, as well as justice to the cause of truth and to his excluded brethren, required him to change his Church relation. He had been one of the leaders in the Reform movement. Through the influence of his writings and addresses, many of his brethren had espoused the cause of Reform, and now he could not consistently remain in a rich and popular Church, and enjoy its honors and emoluments, and see his poor expelled brethren cast out upon the cold sympathies of the world, for believing and practicing the New Testament principles he advocated.

★ So, in 1829, like those venerable men of God, Nicholas Snethen; Cornelius Springer and George Brown D. D., he withdrew his membership from the M. E. Church, in which he had spent the prime of his life, and like Moses, the meek servant of God, cast in his lot with his *despised brethren*—the Reformers.

the Holy Ghost, in these respects, has made us overseers. Of gospel doctrines, ordinances and moral discipline, we do believe, that the *divinely instituted ministry are the divinely authorized expounders*; and that the duty of maintaining them in their purity, and not permitting our ministrations in these respects to be authoritatively controlled by others, does rest upon us with the force of a moral obligation.”—*Report of the General Conference of the M. E. Church, 1828.*

Query: If it was *wrong* for “the divinely authorized expounders,” in 1828, to have their ministrations authoritatively controlled (by laymen and local preachers) how could it be *right* in 1872, when the Quarterly Conference lay deputies were admitted into the General Conference? If it was *right* in 1872, to admit lay deputies from the Quarterly Conferences, and allow them a right to vote, and thus authoritatively control the actions of the “divinely authorized expounders,” how could it have been *wrong* in 1828?

The First Non-episcopal Methodist Annual Conference west of the Alleghany mountains, was held in Cincinnati, Ohio, on October 15th,-21st, 1829, under the Associate Articles of Confederation, one year before the adoption of the Constitution and Discipline of the Methodist Protestant Church. Rev. Asa Shinn was elected President of this Conference, and stationed that year (1829) in Cincinnati. In 1830, he was again stationed in Cincinnati. In 1831-2, he was stationed in Pittsburgh, Pa. In 1833 the Pittsburgh District was set off from the Ohio District—the mother District of the west: and he was elected President. In 1834, he was elected with Rev. Nicholas Snethen joint editor of the *Methodist Protestant*,—the organ of the Church, which was published in Baltimore, and continued in that relation for two years. In 1836, he was again stationed in Cincinnati; in 1837, he was a co-pastor with George Brown D. D., in the First church, Allegheny City. In 1838-9, he was a co-pastor with Rev. Joel Dalby, in the First church, Pittsburgh, Pa.: in 1840-1, he was an associate pastor with Rev. John Burns D. D., of the First church Allegheny: in 1842, he was an associate pastor with Rev. John Cowl D. D., of the First church Pittsburgh: in 1843, he was associated with Rev. John Burns D. D., as pastor of the same church in Pittsburgh: in 1844, he was granted a superannuated relation by the Pittsburgh Conference, which was continued during the remainder of his life.

AS A WRITER AND AUTHOR

Mr. Shinn was profound in thought; conclusive in argument, lucid and vigorous in style. If ever there was a man who knew how to use the Anglo-Saxon language to advantage, he was the man. His language

was so choice and his style so transparent, that his thoughts seemed almost visible. He had implicit confidence in the ultimate triumph of truth. Hence, he never wearied nor wavered, but like the intrepid Luther, Zwingle and Calvin, published his convictions of truth to the world, regardless of consequences. His language was :

"God is good and God is light,
In this faith I rest secure ;
Evil can but serve the right,
Over all shall truth endure."

In 1813, he published his first work, entitled : AN ESSAY ON THE PLAN OF SALVATION," a large volume of some 600 pages. This is a purely scriptural; as Dr. J. B. Walker's is a philosophical view of the great Plan of Salvation. These works should be studied together. They are twin brothers—fellow helpers, and completely cover the scriptural, and philosophical ground of the great Plan of Human Redemption. Although, this is the ablest work ever written from the Methodist standpoint upon this subject ; yet, it is so positively Arminian in structure and reasoning, that it can never become popular with the followers of the good and great Calvin.

In 1840, Mr Shinn, published his second work, entitled : "THE BENEVOLENCE AND RECTITUDE OF THE SUPREME BEING," a large 12 mo. volume of 400 pages. This work like the former, evinces profound thought, extensive research and the most cogent reasoning : but contains, we think, some doubtful theological speculations. These called forth a number of strictures from the orthodox press, to which the great author replied with all the vigor of his powerful pen. It was natural for his logical intellect, when investigating the laws of mind, to rise from the creature to the Creator— from

the spark to the sun. But on reaching this point, he attempted to explore the unfathomable ocean of infinite knowledge. The finite mind cannot comprehend the Infinite: nor by "searching find out the Almighty unto perfection." Our religious life is one of *faith*! "Here we know but in part;" but hereafter, "we shall know, even as we are known."

From 1824, to 1828, our author wrote a great many essays upon Church government and theological subjects, which were published in the *Mutual Rights*. In 1833, in connection with Rev. Cornelius Springer, he was appointed editor of the *Correspondent*, a periodical published by the Church in the west; and in 1834-5, in connection with Rev. Nicholas Snethen, he was elected editor of the *Methodist Protestant*, published at Baltimore. In all the varied positions which he was called upon by the Church to fill, "he *magnified* his office." For clearness of conception: profundity of thought: conciseness in statement and for beauty and perspicuity in expression, he had but few equals and no superiors. He was our Melancthon in theology: our Fletcher in love and logic and our Addison and Macaulay in English literature.

AS AN ECCLESIASTIC,

Mr. Shinn was strongly republican in sentiment and therefore, of course, anti-episcopal. As a consistent Arminian in theology, he believed in the *freedom* of the human will, to choose Christ or Satan; hell or heaven: and as free agents to elect those who rule over us in the Church, as well, as in the State. As an American, he believed "that all men are born free and equal: that they are endowed by their Creator, with certain inalienable rights, among which are life, liberty, and

the pursuit of happiness: and to secure these rights governments are instituted among men, *deriving their just powers both in Church and State, from the consent of the governed.*" Entertaining these cardinal principles of American government, he was of course, opposed to the narrow, exacting and monarchical character of the episcopal system.

Says Dr. Cook: "In his ecclesiastical views, he was anti-papal, and at least in the latter part of his life, anti-episcopal. *Indeed, he regarded every episcopal form of government, as involving a principle dangerous to religious, if not to civil liberty.*"—*Funeral Sermon* p. 14.

Being to a great extent, a man of one study, namely, that of theology, he had not paid much attention to the externals of Christianity, such as Church history and Polity. Hence, we find his giant mind alternating in 1828, between the works and views of Rev. A. McCaine and those of Dr. Emory. But after reading that master piece of logic and criticism, *The "Defense of the Truth,"* by Rev. A. McCaine, in which he demolished nearly every position, and satisfactorily answered every argument which the lawyer—Doctor Emory, put forth in his "Defense of our Fathers," to bolster up Episcopacy: Mr. Shinn became fully convinced of the truth and correctness of Rev. A. McCaine's statements and views, and pronounced his "Defense of the Truth," *one of the ablest and most masterly productions that has appeared on any subject during the present century:* and the pretension that the arguments of this book have been answered, is a mere burlesque and an imposition on the public mind, of which those who make the pretension ought to be ashamed."—*Western Recorder*, Vol. III, No. 30, March 30th, 1842.

In 1842, Mr. Shinn published in the *Western Recorder*,

a series of five essays, of the most searching character on Methodist Episcopacy, of which we give a brief analysis: No. I. Explains the nature, and shows that M. E. Bishops are constituted a *third* order, separate from, and above that of elder; and describes the great powers of the *Ruling* Prelates in that Church. II. Examines the ordination of Dr. Coke, and shows the absurdity of the pretension, that he was ordained a *Bishop*. III. Discusses the character of Drs. Coke, Whitehead and that of Revs. Francis Asbury and of A. McCaine. IV. Shows that Methodist Episcopacy was assumed by Dr. Coke and Rev. Francis Asbury, in 1787, by quoting *Lee's History of the Methodists*, pp. 127-9. He says:

"As the title of Bishop was not given in the Minutes, till 1787, it is probable Mr. Wesley never heard until then, that the title was assumed. He had forbidden it in the most solemn manner, and of course had forbidden the Episcopal form of Church government; for surely a man of Mr. Wesley's knowledge of ecclesiastical affairs, would not give orders for the establishment of an *Episcopal* Church without Bishops; for he well knew, that the Episcopal form, as contra distinguished from all others, is a church *governed by Bishops*. The good old man appears to have mourned over this state of things for one year, and then wrote the following sharp letter of reproof to Mr. Asbury.

LONDON, SEPTEMBER 20th, 1788.

After speaking on some general subjects, he adds: "There is, indeed, a wide difference between the relation wherein you stand to the Americans, and the relation wherein I stand to *all* Methodists. You are the elder brother of the American Methodists: I am, under God, the Father of the whole family. Therefore I naturally care for you all in a manner no other person can do. Therefore I, in a measure, provide for you all: for the supplies which Dr. Coke provides for you he could not provide were it not for me—were it not that I not only permit him to collect, but also support him in so doing.

But in one point, my dear brother, I am a little afraid both the doctor and you differ from me. I study to be *little*; you study to be *great*. I *creep*; you *strut* along: I found a *school*; you a *College*! Nay, and call it after your own names!* O beware! Do not seek to be *something*! Let me be nothing, and "Christ be all in all!" One instance of this, of your *greatness*, has given me great concern. How can you, how dare you, suffer yourself to be called *bishop*? I shudder, I start at the very thought! Men may call *me* a knave or a fool; a rascal, a scoundrel, and I am content: but they shall never, by my consent, call me *bishop*! For my sake, for God's sake, for Christ's sake, put a full end to this! Thus, my dear Franky, I have told you all that is in my heart; and let this, when I am no more seen, bear witness how sincerely I am your affectionate friend and brother,

"John Wesley."

Moore's Life of Wesley. Vol. II: pp. 285-6.

"From the above letter we may perceive 1. that Mr. Wesley claimed authority to direct and govern the superintendents whom he had sent to America. "There is a wide difference between the relation wherein you stand to the Americans, and the relation wherein I stand to *all* the Methodists: I am under God the Father of the *whole family*." 2. He was "much grieved and it had given him *great concern*," that Dr. Coke and Mr. Asbury, suffered themselves to be called 'bishops.' 3. He believed they had received no such authority from him, neither from God, nor from Christ: "For my sake, for God's sake, for Christ's sake, *put a full end to this*." 4. He felt it his duty to throw off all responsibility in the matter from himself, by doing all he could to put an end to it: "Thus, my dear Franky, *I have told you all that is in my heart*, and let this, when I am no more seen, BEAR WITNESS."

Some are disposed to insist, that all this meant no more than an objection in the mind of Mr. Wesley, that they should not take the name of bishops. These persons would have us believe, that when Mr. Wesley "solemnly set apart Thomas Coke L. L. D., a presbyter of the Church of England, to the

*Cokesburg College, built in Abingdon, Maryland, and twice burned down. The name was formed from those of its founders—Coke and Asbury.

Episcopal office, and gave him letters of Episcopal orders to set apart Francis Asbury for the same Episcopal office," he was, nevertheless, unwilling that they should be called bishops! Such acts of human policy and chicanery, made no part of this good man's ministerial character; and the independent simplicity and uniformity of his Christian life, will furnish abundant evidence that in this whole transaction it was no part of his design to make Bishops, or to establish the Episcopal form of Church government in America.

V. Exhibits Dr. Coke's persistent efforts to secure ordination as a Bishop, from other denominations, as late as 1813, thereby proving that he did not consider himself a Bishop, or as having been ordained to the Episcopacy by Mr. Wesley: and concludes as follows:

"Thus we find, that the man from whom alone Methodist Episcopacy was derived, tried twice, to be made a Bishop, by surrendering himself to the Church of England, or to the Protestant Episcopal Church in America; and that too, long after he is said to have established "the Episcopal form of Church government" for the American Methodists. I have said, and I will repeat, that from Dr. Coke alone Methodist Episcopacy was derived; for we have proved by abundant evidence, that Mr. Wesley never claimed authority to establish an Episcopal Church, by ordaining Bishops, and that he never attempted to exercise such authority. Our Methodist Protestant Church in this country has the pure ordination by Presbyters, as derived from Mr. Wesley; and so far as the ordination of the M. E. Church differs from ours, it is the difference which was derived from the unauthorized assumption of Dr. Coke, in going "further than Mr. Wesley, from whom he had received his commission, did intend." * * * And, Dr. Coke evinced a thorough consciousness of this, by striving so earnestly to obtain Episcopal ordination, that he might be a Bishop on a different basis from that of a secret clerical assumption: and our departure from the M. E. Church, as it respects ordination, is a mere departure from Dr. Coke's assumed authority: while the true Wesleyan ordination is held by us in full force and virtue.

Our conclusion therefore is, that the Methodist Protestant churches are the true Wesleyan Methodists of this country ; and that the Methodist Episcopal Church are COKE METHODISTS, who have departed from the ecclesiastical principles of Mr. Wesley, which he derived from Lord King's account of the Primitive Church, which all English Methodists have acted upon from the beginning, and which they continue to act upon to the present time."

"A. Shinn."

Western Recorder, Vol. III. Nos. 33-4-5-6 and Vol. IV., 3.

AS A PREACHER,

Mr. Shinn enjoyed a very high reputation. He had not the noble and manly form of Revs. Nicholas Snethen, or of Alexander McCaine. Like the acute Melancthon, he was of medium height, of slender form, with a bright eye, an ample forehead, large mouth, pale complexion and dark hair. He possessed a compact and well proportioned physical form. It was magnitude of intellect and Christ-like spirit, which characterized this great preacher of the word. Like his great co-laborer, Mr. Snethen, he was a self-made man. He came from the people, therefore, understood their wants and the means of supplying them. He was not physically demonstrative, or emotional in his pulpit ministrations, but clear, logical and earnest. He excelled and delighted in analysis. You could see pleasure sparkle in his eye, and hear it in his melodious voice, as he, like an enthusiastic explorer traced the streams of truth back to their origin. He possessed but little power of description and imagination : it was massive thought and a sense of the responsibility of his office, which made him eloquent. Like the sainted Payson, "he did not have to go to the Mercy-seat, he *lived* there." He gathered the pure manna daily, as it came down from heaven for his food, and a glorious gospel feast it was, as he distributed the bread of life to those around

him. He was a firm believer in Divine Revelation, and it was the study of his life, how best to employ his giant powers in the elucidation of its saving truths, in their application to our dying race.

Rev. Dr. Cook in his eloquent discourse, Says:

"Beyond doubt he was one of the most powerful reasoners of his day. In early life he sometimes indulged in technical phrases, and adhered so closely to logical rules, that only such hearers as neither winked an eye nor indulged a fugitive thought, could feel the force of his conclusions. A gentleman once informed me he had heard him preach a sermon on "The poor have the gospel preached to them," in which for an hour he stung syllogism with syllogism, until he reached a climax it was absolutely impossible to resist. No man who was in the habit of hearing him will suppose, and no other should, that because he was profoundly argumentative, therefore he was dry and cold. His earnestness was worthy of his holy calling, and the peroration to his discourses was often overwhelming."—*Funeral Sermon*, p. 15.

The following graphic description of Mr. Shinn, as a preacher, is given by Rev. George Brown D. D.:

"To form a proper estimate of Mr. Shinn as a Minister, is no easy matter. Among all classes of Methodists, and indeed among all Christian denominations, he had a very high reputation. As an Expounder and Defender of Christian Doctrine, I should be at a loss where to look for his superior. I saw him, for the first time, in 1813, in the pulpit, or on the stand, at a Camp-meeting, about fifteen miles from Baltimore. There he stood with a rather youthful appearance, pale, calm and self-possessed—with a round, full, mellow voice, easily reaching the most distant hearer—he seemed an angel in human flesh, who had come from a higher region, on that great occasion, to instruct mankind in regard to their highest interests. The reading of the hymn and the opening prayer seemed to me impressive beyond any thing I had ever heard. Then came the sermon, from John xiii, 23: "Jesus answered and said unto him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" The discourse was

mainly directed against Infidelity ; and the whole brotherhood of infidels were called upon to answer for smiting Christ or his religion, unless they first proved Christ an impostor, and his religion of evil tendency. He was strong in argument, apt and clear in illustration, and fervent and impressive in his manner; and the latter part of his discourse was overwhelmingly eloquent. A powerful impression was produced on the assembly at the time, and with many of them it was abiding. It was a memorable hour to myself; for it was then and there that my poor soul through grace, was enabled to hang its all, for time and eternity, upon the Cross of Christ.

Time rolled on—I myself entered the ministry, and became intimate with Mr. Shinn; and a forty years' acquaintance only served to convince me that, among all the sons of men, I had never found one superior to him in ministerial qualifications. If I speak more from the heart than from the head, you will know how to forgive me; for I loved him while he lived, and, now that he is dead, I deem it at once a duty and a privilege to do him honor."—*Spragues Annals of the American Pulpit*, Vol. VII: pp. 365-6.

AS A CHRISTIAN,

We need say but little in this part of our sketch of Mr. Shinn. His holy life, consecrated to the cause of Christ, demonstrates the true character of the man. He was not bigoted, but *Catholic* and fraternal in spirit. His religious charity and sympathy, like his Arminian Theology, were as broad as the race. His estimate of Christianity was not measured by the criterion of forms, and creeds; but by the manifestation of the loving spirit of the Master. His only test and inquiry which he proposed to all the followers of Christ was: "Is thine heart right, as my heart is with thy heart? If it be, give me thine hand." His earnest benediction which like the great Apostle, he bestowed upon the universal Church of our Redeemer was:

“Grace be with all them that love our Lord Jesus Christ in sincerity.”

HIS LAST ILLNESS AND DEATH.

In 1843, when stationed at the First church in Pittsburgh, Pa., for the last time, he took a short vacation, and went to Western Virginia, to visit his friends, and once more behold the scenes of his boyhood. On his way up the Monongahela river, he called his son, Thornton A. to him, and in a confidential conversation said: “My son, I am going from home, and shall never return in a condition to take care of my family. I want you to be kind and attentive and take good care of your mother and the family; and the Lord will bless and prosper you.” How little did this young son think, that he was listening to a prophecy, which was so soon to be fulfilled. He completed his visit among his old friends and acquaintances in Western Virginia: talked, preached and prayed with them and bid them all a final farewell. On returning to Pittsburgh, he was overtaken by a severe storm, took a violent cold, which brought on the inflammation of the lungs. Being copiously bled to prevent inflammation reaching the brain, he fainted, and immediately recovering, he fell into a profound sleep; during which period, the pillars of his giant intellect gave way for the fourth and last time. He awoke in a state of mental derangement, which continued to the close of his life. For a short time he remained in an insane Asylum in Philadelphia, and from thence he was removed to a similar institution at Brattleboro, Vermont; where he spent the remainder of his life, dying there on Feb. 11th, 1853, in the 72d year of his age.

What a glorious sight to behold the sun, after having completed his daily course, sink gently down behind the Western horizon, not diminished in size or light

—but seeming larger and stronger at his setting: painting in rainbow tints of hope, with his declining rays upon the evening clouds, the evidence of his continued existence and his triumphant re-rising on the coming morning. Thus, many of our venerated Fathers departed. The great Snethen, in the presence of his children, in the State of Indiana, passed away as gloriously as the setting sun. The classical Dr. Jennings, in the presence of his children in Baltimore, closed his earthly mission in peace, and without an intervening cloud, his immortal spirit winged its way to the paradise of God. The learned McCaine, in the arms of his daughter, in Alabama, closed his eyes in peace and sweetly fell asleep in the arms of Jesus. Thus, the three great co-laborers of Shinn departed! But for him it was ordered otherwise. That bright sun which illuminated the intellectual firmament in which it moved, went down behind a cloud. Like Moses, the meek servant of God, he died alone, away from friends and home. His faithful wife, who had cheered him in his bright and sunny days was not present to witness his departure. His sons and daughters far away, could shed no parting tear over that saintly father, who had so many times prayed for them. Among all his numerous friends, none were present to watch the dying of nature's fire, and close his sightless eyes!

How dark and mysterious this dispensation of Divine Providence! Surely, "clouds and darkness are round about him; yet we know, that "righteousness and judgment are the habitation of his throne." Like Aaron, we "hold our peace: we open not our mouth; because Thou didst it." Knowing that:

"God moves in a mysterious way,
His wonders to perform;"

and that "here we know but in part," but "what we

know not now, we shall know hereafter," when we shall meet our sainted brother in heaven, exempted from all the infirmities of body and mind and flourishing in perpetual youth and immortality.

He had lived a noble life: had faced many a storm, encountered many a peril: had done brave work for the Master: had gleaned from the richest realms of thought, and had been a polished shaft in Christ's quiver for many years; and having past his "three score years and ten," he was coming down through a green old age, like the gallant bark to her destined haven, richly laden with the Christian graces, growing richer and riper for the Church and heaven, when the hurricane of affliction overtook him and drove his frail earthly vessel into the maelstrom of insanity and death.

In the General and Annual Conferences, in the pulpit and in the social meetings of the church, we miss his wise counsel, his profound instruction and his fervent prayers. But, "he being dead yet speaketh." His example and influence can never die.

He still lives in the immortal principles he inculcated, and in his spiritual children, who are following his Christian example. His forty-three years of preaching the Word, can never perish, and the good seed which he sowed in tears, shall bring forth an abundant harvest, whose golden sheaves shall shake in luxuriant profusion, "like the Cedars of Lebanon;" and many shall rise up in the great day and call him blessed, and shine forever, as stars in his crown of rejoicing!

HIS BURIAL.

The remains of this venerable minister of Christ were brought to Allegheny City. The funeral sermon was preached by his convert and intimate friend, Rev.

George Brown D. D., from second Samuel, III: 38:

"And the king said unto his servants, know ye not that there is a prince and a great man fallen this day in Israel."

The remains were deposited in Allegheny Cemetery, where a marble stone marks their resting place, with the following inscription:

REV. ASA SHINN,

Born in New Jersey, May 3d, 1781.

Died in Vermont, February 11th, 1853.

"THIS WAS A MAN OF GOD."

"Great immortal soul, arise;
Soar, thou native of the skies;
Pearl of price, by Jesus bought,
To his glorious likeness wrought,
Go to shine before his throne,
Deck his mediatorial crown;
Go, his triumphs to adorn,
Born of God—to God return.

Burst thy shackles, drop thy clay,
Sweetly breathe thyself away;
Singing, to thy crown remove,
Swift of wing, and fired with love.
Shudder not to pass the stream,
Venture all thy care on Him;
Him, whose dying love and power
Stilled its tossing, hushed its roar.

Saints in glory perfect made,
Wait thy passage through the shade,
Ardent for thy coming o'er,
See, they throng the blissful shore;
Mount, their transports to improve,
Join the longing choir above;
Swiftly to their wish be given,
Kindle higher joy in heaven."

REV. DENNIS B. DORSEY M. D.

1799—1860.

"For unto you it is given in behalf of Christ not only to believe on him, but also to suffer for his sake."—Phil. 1: 29.

"Dare to do right, dare to be true!

Keep the great judgment-seat always in view:

Stand by your conscience, your honor, your faith;

Stand like a hero, and battle till death."

The history of the world is that of suffering. Life is not a calm, but a conflict. "And there is no discharge in this war." "For we know that the whole creation groaneth and travaileth in pain together until now." Suffering and glory are inseparably connected. "If so be that we suffer with him, that we may be also glorified together." No cross: no crown, is the epitomized teaching of the Sacred Word. "The blood of the martyrs is the seed of the Church." And the seed must always suffer or die, before it can produce the harvest. Suffering and affliction seem to be a part of the system of grace. For, even "the Captain of our salvation was made perfect through suffering." "And without shedding of blood is no remission."

Every dispensation has had its sacrifices. The prophets were killed; the Saviour was crucified; Stephen was stoned; Huss was burned; Roger Williams was banished, and Rev. Dr. Dennis B. Dorsey was expelled from a branch of the visible Church of Christ, in April A. D. 1828, for doing just what the other martyrs did, namely, exercising the right of private

judgment, in speaking and advocating "the TRUTH as it is in Jesus."

HIS BIRTH AND EDUCATION.

Rev. Dennis B. Dorsey M. D., was born in Baltimore County, Maryland, on the 28th of December, 1799.* When he was quite young his parents removed to Brooke County, Virginia, and settled a few miles east of Wellsburgh; where the subject of our sketch grew up to manhood. His parents being poor, and there being no public, and but few private schools in that section of country, he received but a very limited education, being scarcely able to read and write the English language correctly, when he started out to preach the gospel.

In 1815, when he was about fifteen years of age, his father was removed by death: leaving to him the arduous task of providing for his widowed mother and his three sisters. This he kindly did, by working at the carpenter's trade, and by performing ordinary farm labor, when not employed at his vocation. His time being thus constantly employed, in taking care of his mother and sisters, he had but little opportunity for study and mental improvement.

CONVERSION AND UNITING WITH THE CONFERENCE.

He was converted in 1817, in the seventeenth year of his age, at a camp meeting, held on the the old "Castleman Run Camp-ground," near to Bethany, in Western Virginia. Immediately after his conversion, his mind was directed by the Holy Spirit, to the work of the Christian ministry; when after three years

*We are indebted for many important facts in this sketch of Rev. Dr. D. B. Dorsey, to a memoir of him, published by one of his sons, in Fairmont, W. Va., in March, 1860.

laboring and exercising in the local churches, he was received into the Baltimore Conference of the M. E. Church, in April, A. D. 1820.

In 1820, he was appointed assistant to Rev. H. Jefferson, on Montgomery Circuit., Md. In 1821, he was appointed assistant to Rev. John C. French, Superintendent of Loudon circuit: in 1822, he was Superintendent of Mahoning circuit, Pa., Thomas Hudson, assistant. In 1823, he was appointed to east Wheeling circuit, J. B. West, assistant: in 1824, to Huntingdon circuit. This year, he married, Miss Frances Perdue, daughter of Dr. John Perdue, of Bellefont, Centre Co., Pa. In 1825, he was Superintendent of Bedford circuit, John A. Gere, assistant: in 1826, Superintendent of Harford circuit, W. C. Pool assistant. This last appointment terminated his itinerant labors in the M. E. Church; and brought him to the most trying period of his history, as the sequel painfully shows.

AS AN ECCLESIASTIC,

Dr. Dorsey, was a strong advocate for the New Testament Polity of the Church, namely: the Headship of Christ; the ONE ORDER, and consequent EQUALITY of the ministry and the mutual rights of the laity and ministry. He did not believe that the free gospel Church was a monarchy or despotism: but a Christian family, where "One is our Master even Christ, and all the members, brethren"—equal in rights, rank and privileges! Coming directly from the people, like the venerable Snethen and Shinn, he knew the wants, feelings and rights of the laity and deeply sympathized with them, in their efforts to secure lay representation in the government of the Church. Having been brought to Christ through the instrumentality of

the M. E. Church, he loved it with all the ardor and affection of his youthful heart, and most earnestly desired its success and prosperity. And, being a true American, in his views of government, believing "that all just governments derive their authority and power from the consent of the governed ;" he was anxious to have this righteous principle of representation, incorporated in the Polity of his Church, so that it might quadrate with the teachings of the New Testament, and harmonize with the *genius* of the Constitution of our great Republic. In September, 1824, Mr. Dorsey secured a copy of the *Mutual Rights*, the organ of the advocates of reform in the Polity of the M. E. Church. This brave periodical greatly pleased him, as a faithful exponent of the New Testament principles of Church government. And like a true Christian, not being willing to share his pleasure alone, in February, 1826, he addressed a letter to Mr. Hugh M. Sharp, in which he described, endorsed and recommended to him the *Mutual Rights* Magazine ; as a Methodist publication ; eminently worthy of his attention, and requested him to try and get another brother to subscribe for the work ; adding, "you need not mention this to any other person, if you please." But, when Rev. Robert Minshall, the preacher in charge of Huntingdon circuit came round, Mr. Sharp betrayed the confidence reposed in him, and gave Mr. Dorsey's letter to Mr. Minshall to be used by him as he thought best. Mr. Minshall wrote to Mr. Steel, informing him that Mr. Dorsey was actively engaged in circulating the *Mutual Rights*. This information was communicated to Mr. John Davis, who, in turn reported it again, until, finally, it was brought before the Annual Conference, first in the form of an *objection*, and next as a *charge*.

Forbearance with the advocates of clerical supremacy, now ceased to be a virtue. The programme of treatment toward the Reform brethren must be changed. Episcopal logic would not convince or bear the test of investigation; for the American freeman would persist in believing, with the poet, that:

"Mankind are all by nature free and equal;

"Tis their CONSENT ALONE, gives just dominion."

But if the advocates of Representation would not hear, they must feel. And, as there is no teaching so effective as that of example; they proposed to show that if the Reform brethren had *right* on their side: they had the power: and if their arguments did not convince and prevail: they would teach them "obedience, by the things they should suffer." Rev. D. B. Dorsey was selected as the proto-martyr, in the cause of the Methodist Reformation. His condition and character were well calculated to give warning to all timorous Reformers. 1. He, like his Divine Master was poor. He had no revenue to yield him a support, and when left without ministerial work, both he and his family must suffer, unless assisted by friends. 2. He was poor in health, of delicate constitution, and possessing but little of physical endurance: so that when deprived of his pulpit ministrations, he and his poor family must become objects of charity—his feeble health preventing him from performing arduous labor. 3. The lesson and example must be highly salutary! If poverty and feeble health in a pious young minister, could not elicit mercy or sympathy, what might the older advocates of Reform expect, but arrest, degradation and expulsion. "For if they do these things in a green tree, what shall be done in the dry?"

At the following Annual Conference, in April, 1827, when the name of Dennis B. Dorsey was called for ex-

amination, Rev. S. G. Roszel objected to the passage of his character, on the ground of his having read and circulated the *Mutual Rights* periodical. The private letter written by Mr. Dorsey to Mr. Hugh M. Sharp, sometime previous, in which he endorsed and recommended the *Mutual Rights Magazine*, was presented by Mr. Minshall, and read as evidence against the accused. Mr. Dorsey, like a true Christian, acknowledged the letter read, to be his own production; and as there were no charges against him, he retired, according to custom, in order to give the Conference an opportunity to deliberate upon his case. Mr. Dorsey, in a letter to Rev. H. B. Bascom, describes the sequel of this painfully important case, as follows:

"On the third day of the Conference session, when the journal of the preceding day was read, there was a formal charge recorded against me, which was *"for having been actively engaged in the circulation of an improper periodical work."* The President then announced to me from the chair, that the decision of the Conference in my case was, *"that my character should pass, upon my being admonished by the President; and promising the Conference that I would desist from taking any agency in spreading or supporting any publications in opposition to our discipline or government."* The admonition was then given from the chair, after I had signified my disposition to submit to it, for the sake of my brethren's conscience. I was then required to give a pledge that I would comply with the latter part of the resolution; which I *refused* to do, while the resolution remained in its unqualified form. I then replied to all the important items of the admonition, and gave my reasons for not complying with the latter part of the resolution. The following is the substance:

Mr. President,—With you I admit the importance of clearly ascertaining that we have *found* the truth, before we undertake to *communicate* it; and that when we do communicate it, we ought to be careful to cultivate the spirit of Christianity, lest it be attended with greater injury than good, to our fel-

low-men. These considerations have governed me throughout: and God forbid I should *ever* depart from them!

As it regards the allusion to my promises before I received ordination, to be obedient to my superiors, and not to "mend our rules but keep them,"* I reply, that I regret exceedingly, that when I made such promises, I was not better qualified to *judge* of our discipline and government. I was young, inexperienced and uninformed. I perceived no errors in either of these. But, sir, if I *now* had to pass that examination, I should certainly be strict in *qualifying* my promises, as I do believe there are *rules of discipline*, as well as *practices*, in our *administration*, which ought to be modified.

I do, sir, as firmly and fully believe in our *doctrines*, generally, as any brother; and have endeavored since I became a member of our Church, to obey them: nor do I now feel any abatement of my purpose, to persevere in this path of duty to the end, by the Grace of God assisting me. I have uniformly recommended our *discipline* to others, as well as labored to conform to its mandates myself: and in this course too, I feel inclined to persevere, until some better modification of them shall be introduced by the proper authority of the Church, or until they be repealed. As to the grand *fundamentals* of our *government*, (meaning the itinerant operations,) no member of this Conference feels more disposed to support them than I do. But, sir, believing as I do, that there are some of the minutia of our discipline and government, which could be modified to advantage, I wish to enjoy the privilege of examining the subject, by reading ecclesiastical history, the Mutual Rights, or any thing else which will afford me the necessary information. And when I am fully convinced that I have obtained a knowledge of the truth, I desire the privilege of *communicating* it in the best possible manner to the Church and the world, either verbally or otherwise. And, although I should rejoice to have the sanction of this Conference, in so doing, yet if it *cannot* be obtained, I must beg the privilege of pursuing the course which my judgment and conscience dictate.

You admit the *Preachers* have a right to *read* and *examine*

*Mr. Dorsey neither broke the "rules" nor mended them.

the Mutual Rights, or any thing else they please. And is it not admitted that they have the same right to communicate to *others*, what they learn? Are we to retain our information, and neither speak nor write about it? No, sir, I cannot suffer any man, or body of men, to trammel my rational faculties, in their search for truth; nor to restrain them from promulgating it when obtained: and I now reserve to myself the entire privilege of doing so, either verbally, or in any other manner I judge most expedient.

I have read the Mutual Rights, sir, for myself, and think highly of the work, and recommend it to every member of this Conference.

The *bishops themselves* read it,—the *preachers* read it,—the *book agents* read it and exchange the Methodist Magazine for it;—and will any one say, that the *people* have no right to read it? Without an act of reason, my intelligence itself on the first blush of the subject, forces this language upon me:—If *bishops, preachers, and book agents* read this work with impunity, then all the *members* of our Church, ought to enjoy the same privilege. But I must come to the conclusion and application of this argument.—If the members have as good a right to read the Mutual Rights, as the ministry, (which all must admit, or else deny that they are free,) and if the ministers *undoubtedly* have this right, as has been admitted on this floor, by bishops and others, then there is no argument to set aside the consequence, that it is the right of any preacher to *recommend* the work to the people, if he judge it would be profitable to them. [And every attempt to inflict punishment on the preacher for recommending it to the people, is an absolute, though indirect, declaration, that they are not allowed to read and examine for themselves.] And if it be a preacher's *right*, how can you punish me for so doing? Yet I have been punished with an *admonition*, for *recommending* the Mutual Rights, to one or two members; for this is all the proof you had against me.

After this I retired, and the sense of the Conference was taken, whether my reply was satisfactory, and the vote was given in the negative. I was again called in and interrogated on the subject; but replied as before, in *my own* language,

qualifying my promises, and yielding *so far* as I could, without sacrificing the clearest dictates of my judgment and conscience. I *again* retired, and as I was informed, the question "whether my character pass," was again put to the Conference, and answered by a vote in the negative. It was then "moved, that the case be postponed till to morrow."

The next day the case was again resumed, and I was once more interrogated. I replied in substance as follows:

Mr. President—Upon a candid re-examination of the subject, I am prepared to reiterate the remarks which I offered yesterday, relative to my disposition to render respectful obedience to our discipline and government. But I request the Conference, if they please, to favor me with the *rule of discipline* on which I have been *charged, tried, and punished*, that I may be better prepared to conclude how to shape my course. (No law was given.) If there *be* any rule, and you have proceeded according to it, then I am subject to no *further* penalty, unless I can be punished twice for the same offence.

It has just now been suggested to me, by a brother at my left hand, that there is a law of the General Conference, passed at their last session, *requiring* our preachers not to become agents for other booksellers, &c. Now, supposing this law to apply to the case in hand, (which we believe it will not,) I knew nothing about its existence until half an hour ago; and how then could I *keep or break* it? *It is not in our discipline.* A law must be promulgated before it can be in force: for, "where there is no *law*, there" can be "no *transgression*." How then can I be punished for the transgression of *that* law? I feel myself as much bound as any member of this Conference to keep the laws of the General Conference, until they shall be amended or repealed. When I violate any one of those laws I am amenable at this tribunal; and, if found guilty, subject to punishment; and am willing to submit to it. But I cannot be punished *now* for an offence which I *may* or *may not* commit hereafter, without a violation of justice.

Moreover, it has been suggested, (by the President,) that an "Annual Conference has authority to make rules and regulations for its own members." Admitted. *Rules and regulations* are not *laws* to regulate *moral conduct*, I presume. This

Conference is now sitting in an *executive*, or *legislative capacity*. If the former, then not the latter; and if the latter, not the former. If you are sitting in an *executive capacity*, how can you *enact* laws for yourselves to execute? If in a *legislative capacity*, how can you *execute* your own laws? Unless you prove that these two powers should be united in one body; which would *astonish* my understanding, and form a monstrous anomaly in ecclesiastical government, in this country.

But if this Conference had the power both to *enact* laws for the regulation of the moral characters of its members, and to *execute* such laws, when enacted, surely none would argue that you had authority to punish one of your members for a breach of a law *before* it is *broken*, or even *enacted*! And when was the law enacted, which prohibits any of your body from *recommending* the Mutual Rights?—the supposed offence for which I have suffered the punishment of an admonition.

I might easily say much more on the subject: for it is one of the deepest moment to me: but suffer me to close my remarks, by referring brethren to the many hard things which some of them have said on this floor; and also, to what some of them have written and published, in opposition to certain parts of our discipline and government; and let me request them to refer to those things, when they shall give their vote in this case.

I now retired again; and Mr. Roszel offered the following motion: "*moved that the character of brother Dorsey pass, upon his being reproved by the President, for his contumacy in resisting the authority of the Conference.*" This motion did not prevail. The following motion was then offered by Mr. Job Guest, but written, as the secretary says, by Mr. F. S. Evans: "*Moved and seconded, that the bishops be, and are hereby requested not to give Dennis B. Dorsey an appointment for the present year, and that his name be so returned on the minutes, with the reasons assigned, why he has not an appointment; viz: his contumacy in regard to the authority of the conference.*" This motion was divided, and the first and second parts adopted separately. The resolution being read to me, when called in, I requested a transcript from the journal, of all the proceedings in the case and signified a probability of my appealing to the General Conference

against their decisions. My request was laid over, however, till the next day.

When the case was called up on the following day, on motion of Mr. Joshua Wells, it was resolved, that the last resolution passed on yesterday, relative to the return of the name on the minutes, be amended, and "that the words, '*with the reasons assigned why he has not an appointment; vis. his contumacy in regard to the authority of the conference.*' be retained on the journal, but not published in the minutes." This motion was adopted.—The same day, as I could not be present on account of bodily indisposition, I wrote to the Conference, informing them of my determination to appeal to the General Conference, and requested them to pass a resolution, that this appeal be inserted in the minutes along with their former resolution, which was done.

DENNIS B. DORSEY.

Baltimore, May 15th, 1827.

—*Williams' History of the M. P. Church*, pp. 137-147.

The Persecution and degradation of Rev. D. B. Dorsey awoke the slumbering energies, and called forth the righteous indignation of the reform element throughout the M. E. Church. While letters and resolutions of sympathy and encouragement, came pouring into the brave and deposed brother, like a mighty tidal wave from every direction. Rev. Nicholas Snethen, in reviewing the action of the Baltimore Conference said :

"My courage, my resolution, was not put to the test, I have never been called to an account, not even threatened. The fiery trial has come upon one who is, as the shadow of a man, a walking skeleton, and yet I go free. Mysterious Providence! Thank God, the afflicted man's soul is in health: his fortitude is unimpaired by disease: he has the courage and the constancy of a martyr. Lord, let the young man live and not die. Let not the wife of his youth be a premature widow! I cannot now desert the cause and be innocent before God or man. I cannot now be silent and be harmless."—*Lay Representation*, pp. 345-6.

Like Moses, the patience of the meek and gentle Asa Shinn, became exhausted, and he addressed a most touching letter of expostulation to the Baltimore Conference, in which he said:

"You have laid a heavy arm of authority on a young man because he has recommended and circulated our Periodical Publication. Have you any law for this? Where is it? In the discipline? In the Scriptures? In the codes of the United States, or in that of the State of Maryland? If in none of these, must you not own that it was a perfectly *lawless act*? And is the Baltimore Conference without law to God? Or is she under the law to Christ?"—*Mutual Rights vol. III p. 228.*

Rev. H. B. Bascom, thundered like Jove, in tones of holy wrath against the degradation of the persecuted, intrepid and unfortunate Dorsey, as follows:

APRIL 27, 1827,

MY DEAR SIR:

Not knowing you *personally*, nor the *place* of your residence I ask the privilege of addressing you through the medium of the Mutual Rights, for *approving* and *recommending* of which you now stand *suspended* as a Methodist traveling preacher! The Baltimore Annual Conference of the Methodist Episcopal Church—with three or more bishops present to direct and shape its measures—have, by a solemn resolution, after several days' deliberation, *officially* decided that a presbyter in the Church of God deserves *punishment* and *disgrace*, because he adopts opinions and sentiments, on the subject of church government, which are received and acted upon by a large majority of Protestant Christians throughout the various divisions of the religious world! I cannot pause, my brother, to write the many denunciations that common sense, throughout an outraged community, will pronounce upon this overbearing act of abandoned tyranny! But I hasten to enquire why were *you* selected as the *victim* the *sole* victim, when it was in proof before them that others were in the same condemnation! Why did not "my lord of Canterbury" who "rides in the whirlwind and directs the storm" among you, and by whom even bishops are tithed at

will, together with the active and zealous doctor; the principal officer in his "star chamber" select a goodly number of victims, and offer an *appalling* hecatomb at once! Was it because heaven had deprived you of health? Was it because you were remote from home and friends? Was it because, like your master, you were poor, and with the humble sharer of fortunes "had scarcely where to lay your head?" Did they wish, by increasing your *mental* inquietude, to strengthen the desolation *without*, and so send you to a premature grave? Or was it intended by the *horror* of the example made of you, to say to other reformers, "If *you* have the *word*, we have the sword!" I cannot refrain from asking where *three* or *four* members of the Baltimore Conference were during this *labored* deed of *hard-earned* infamy? Did they sit by in inglorious silence? But, my brother, be not discouraged, recollect that the Great Father of us all, as Methodists, was by a similar body and in the *same* city forty years ago, declared unworthy of name or place in that communion, in the bosom of which you now find yourself honorably degraded. When Mr. Wesley was informed of this, he declared, in a letter now in my possession, that the American Bishop had "no more connection with him." But I trust you will not so decide in relation to your blinded and prejudiced brethren. "Yet a little while," and this stupid, *laudean* zeal, will be cooled in the humiliation and disgrace of your persecutors; public indignation will chastise their pitiful pretensions to *lordly* inquisition over the rights and consciences of those who have too much intelligence and too much candor to think and act by their prescription! To conclude my dear sir, I beg you to accept the best wishes of a stranger; "faint not in the day of evil;" the honorary overthrow you have sustained, for the rights of conscience, will make strangers your friends: on hearing of the treatment you and others received at the Baltimore Conference, ten or twelve persons within my charge have declared for *reform*, and are ready to aid you with their influence and purses. Wishing the speedy restoration of your health, and that you may live to see the cause of religious oppression banished from the Church and the world, I remain yours, * * *

VINDEK.

—*Mutual Rights for May*, Vol. III. 1827.

Revs. Gideon Davis in the east, and Cornelius Springer in the west, addressed letters of sympathy to Mr. Dorsey ; while nearly every Union Society in the land, expressed their deep regret at his persecution and degradation, while many friends of Christian liberty, gave him substantial evidence of their appreciation of his heroic defense of Christian manhood, and the right of private judgment, against the episcopal advocates of passive obedience.

The suspension of Rev. D. B. Dorsey, continued only for one year. At the following Conference, his name being called, and he remaining firm in his former position of American freedom—refusing to recant and ignore the rights of his Christian manhood, on the 18th of April, A. D. 1828, like the immortal Luther, he was expelled from his mother church, and cast out on the cold sympathy of the world : not for violating any civil or ecclesiastical law, but for *daring to think, and act according to the dictates of his own conscience*—and this too, here in Free America.

We cannot pass this painful historical subject, without noticing the great importance of Church Government! Had the M. E. Church been governed by the polity of the New Testament, or Primitive Church—in which the laity were fully represented and each preacher, like Apollos, (2 Cor. xvi: 12) could select his own field of labor : there would have been no episcopal machinery to *crush* the pious and youthful Dorsey, nor *Ruling* Bishops to forbid their peer, according to the New Testament, from preaching the gospel when called to do so by the Holy Ghost: and refuse their brother an appointment in the Conference, where he could preach Christ, and thereby do good and secure a comfortable support for himself and family.

Thus we see, as "history is philosophy teaching by example," that the ecclesiastical life, the usefulness and happiness of the ministry and that of their families depend to a great extent, upon the character of the government of the Church to which they belong. In view then of this historical fact, who dare manifest so much ignorance, as to assert that Church polity is a matter of small importance. What the statutes are to the state in giving authority : what the fence is to the farm in affording protection and what the moulds are to the metal in giving it form : government is to the Church in imparting authority, protection and Christian character.

In consequence of his suspension in 1827, and his expulsion from the M. E. Church in 1828, and the failure of his health, Mr. Dorsey studied medicine during 1827-8, under the skillful Dr. S. K. Jennings, who had urged him to master "the healing art," in view of future usefulness.

In September, 1828, at the earnest request of many prominent Reformers, he began to edit the *Mutual Rights Intelligencer*, which he continued until the convention in November, 1830 ; when, according to previous announcement, he relinquished the publication. He spent the winter following in attending his last course of medical lectures. In the Spring, his health having slightly improved, he took charge, as pastor, of Georgetown Station. On the 21st of March, 1831, he was regularly graduated, as a Medical Doctor, from Washington Medical College of Baltimore. In 1832, Mr. Dorsey moved west, and settled in Wheeling, Virginia, and commenced the practice of medicine. In 1835, he was President of the Pittsburgh Conference of the Methodist Protestant Church, but did not travel

extensively on the District. From 1836 to 1840, he kept a drug store and also practiced medicine in Wheeling. In 1840, he moved to Steubenville, Ohio, where he continued the practice of medicine until 1854; when he removed to Cincinnati, and took charge as pastor of Sixth Street Station. His health soon failing however, he returned to Steubenville, Ohio, in 1855. In 1857, he removed to Martinsville, Ohio, and started a paper, *The Independent Press*. Not receiving sufficient financial support, he soon moved to Moundsville, Va., where he intended to continue it; but owing to the failure of his health and of his financial resources, he abandoned the publishing business. In January, 1859, he ceased housekeeping, having lost his wife in 1854, and spent the remainder of his life with one of his sons in Fairmont, Western Virginia.

AS A PREACHER,

In his early ministry, his manner in the pulpit was fervent and impetuous. But as he advanced in years, the impetuosity of his youth abated and he became more calm and uniform in his manner, leaning implicitly upon the Holy Ghost for guidance and success in the great work of Salvation. In style he was rather metaphysical, discussing theories and principles rather than facts and effects in detail. Nothing was too subtle for his comprehension: nothing too abstract for his mental vision. He read Reid, Brown, Beattie, Stewart, and Lock, with pleasure and delight; and it became natural for him to think, and express himself in a metaphysical manner. He was not like Rev. Nicholas Snethen, discursive and general; but compact, special and practical in his statement and discussion of truth. Towards the latter part of his life, he gave it as his

opinion, that the most profitable and evangelical mode of preaching was that of running comment, on passages of sufficient length to admit of suitable instruction—what English divines call, “expounding the Word.”

AS A SCHOLAR,

He was not general, but specific. Like the judicious soldier he carried only such arms and equipments as were absolutely necessary for his position in the Christian army. He was well versed in mental and moral science, rhetoric, logic, natural philosophy and physics. In theology and its kindred studies, he was profoundly learned; being well acquainted with nearly all the standard works extant upon this subject in his day. And, like the “scribe which is instructed unto the kingdom of heaven; he brought forth out of his treasury things new and old,” and gave to both saints and sinners their portion in due season,

AS A PHYSICIAN,

He was learned, skillful and successful. He had studied hard and secured a thorough knowledge of the nature of disease and the power of medicine. He was accurate in observation, judicious and discriminating in judgment, and excelled in the “learned touch,” that is, skill in determining the nature of disease by the manifestation of its symptoms, by direct examination.

AS A CHRISTIAN,

He was humble, devout and faithful. Like the patriarch of Uz, he was a man of affliction. His parents being very poor, and he being left an orphan, when only fifteen years of age: and having his widowed mother and three sisters to provide for by his own exertions, he of course, had no opportunity for the accumulation of wealth. And after entering the itinerancy, he re-

ceived nothing more in a financial way, than a sufficient amount to meet the current expenses of his family.

Being thus poor in health and wealth, and being expelled and proscribed by the Church in which he had spent his religious life, his whole existence was a constant struggle. Like his Divine Master, he was a man of sorrows. Poverty and affliction like his shadow, followed him to the grave. Yet like his Master, he murmured not, but bore it all with Christian fortitude and with a nobility of patient endurance.

God did not lead him to the Heavenly Canaan through ambrosial bowers; but through "the wilderness—through the valley of Baca"—through the sorrowful vale of pain, poverty and adversity. It was through great tribulation, that the Rev. D. B. Dorsey, went up to heaven: "sweeping through the gates, washed in the blood of the Lamb." Rev. Dr. Reese, in his eloquent sermon upon the deceased: says

"A respected minister of the Methodist Episcopal Church, said to me just after the death of Dr. Dorsey had been announced to the members of the Maryland Annual Conference—"Sir, he was a truly good man, as well as a great man. I knew him intimately' Such a character is as uncommon as it is enviable. Any Church might feel honored in numbering him among its ministers. His memory is very precious to me."

And is not his memory precious to us all? As a Methodist Protestant, I thank God that at the very head of the list of those whose advocacy of our Church principles, and whose sufferings in their maintenance, lead to our ecclesiastical organization as a people, stands the name of such a man as Dennis B. Dorsey! There it will ever stand. Whoever shall read the annals of Methodism in the nineteenth century as they are yet to be written, will not fail to be struck with the conspicuous and noble position which impartial history must

assign to that name! When the futurity of Methodism shall reach that point to which it is assuredly tending—when the seed, planted by the Reformers of '28, and now so hopefully blossoming in the soil of Episcopal Methodism, shall have fully ripened—when ecclesiastical equality and Mutual Rights shall rescue our common Methodism from that which has heretofore marred its loveliness and embittered its fruit, then will the name of Dennis B. Dorsey stand among the most honored of those of his day—a name significant of all that is lofty in self-denying heroism, and worthy of imitation in steadfast piety and consistent adherence to Christian principle.”—*Funeral Sermon*, pp. 15-16.

Dr. D. B. Dorsey, Jr. in the Memoir of his sainted father says:

“His *piety* was intelligent and constant, and usually serene. Sometimes, however, it rose into almost enthusiastic fervor. This was apt to be the case mostly in love-feast, or during communion season. At such times, when thus aroused, his eye was lighted up with unusual brilliancy, and every lineament of his countenance indicated the most intense feeling. His breast swelled with emotion; he stood erect, often on tip-toe; his uplifted hands shook thrillingly; and his voice—clear, keen, piercing—rung out like the shrill notes of a bugle, lingering with strange undulation at the close of each segment of his sentences: “Praise ye the Lord!” “Oh! Lord, I will praise thee.” “Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song!” The electric thrill of such a scene is known to Methodists. Every heart would throb with feeling, and every eye would be suffused with tears of joy.

In every day life there was a great evenness in his religious habits and enjoyments. He attended to duty with rigorous constancy. No opportunity for doing good passed him without being improved. He was truly instant in season and out of season; reproving, rebuking and exhorting, with all long-suffering and doctrine. In the most absolute sense, he was steadfast, unmovable, always abounding in the work of the Lord; and there is reason to believe that in no respect was his labor wholly in vain in the Lord.

He seldom read such works as Baxter's *Saints Rest*, Doddridge's *Rise and Progress*, or other "spiritual classics" of human composition. His spiritual classic was the *Book of God*. He read and studied it more than all other books. Every day he lingered over its pages with humble reverence and pious delight. In his later life he read it "without note or comment." For several years past he rarely consulted a commentary, so familiar was he with philological and other criticisms necessary to the right understanding of the Word. His favorite portions, and those which he read and studied most, were the Psalms and Epistles, though he studied the latter mainly as comments on the teachings of Christ in the Gospels; for so he regarded them.

The ministers who conversed with him during his last illness, were astounded at his unusually intimate and extensive acquaintance with the Holy Oracles. Whenever a quotation was made for his comfort, he took it up, as if involuntarily, gave an exposition of it, quoted collateral passages, deduced the principle involved, and applied the whole, with the utmost precision, to his own case. This was always done with earnest simplicity of a distressed mind seeking for comfort, and gladdened at finding it. More than once the visiting ministerial brethren remarked that, in talking to him, they felt like children counseling a patriarchal philosopher.

Through grace, he was remarkably forgiving and conciliatory in his disposition. Several times during his last illness he said to his children that he forgave all who had ever done him wrong, or given him offense, and desired that all should forgive him. Once or twice he repeated, with great emphasis; "Remember, I forgive every body that ever offended me, and I desire all to forgive me."

In the various places where he lived, he was recognized as a kind of general peacemaker. All manner of difficulties were referred to him for adjustment; and when any were not so referred, he took occasion, when he could do so without offensive obtrusion, to attempt reconciliation. How many church dissensions he has thus prevented, will be revealed in the great day of the Lord.

In a word, may it not be truly said, that in sterling religious principle ; in earnest, sincere love to God and man ; in works of faith and labors of love—he was truly a man of God—a bright and shining light—an Israelite indeed.”—*Memoir of Dr. D. B. Dorsey*, pp. 29-31.

HIS DISMISSAL AND DEPARTURE,

For the Christian does not die! Like Enoch, he walked with God for forty-three years, loving, toiling and suffering, until the 18th of March, 1860, when his Father took him home, to “enter into the joy of his Lord.” Though his life was one of pain, poverty and sorrow ; yet at eve it was calm and bright. No shadow darkened his spiritual sky. His soul was full of glory and of God. And as the sheen of the jasper walls and the brilliant light of the pearly gates, flashed upon his vision, he exclaimed : “I hope before long to see the celestial city, whose glory shines afar off.” Then with the damp dew of death upon his marble brow, he quoted Psalm LXXIII : 26. “My flesh and my heart faileth : but God is the strength of my heart, and my portion forever.” In the very article of death, when his pulse had ceased, he drew the Hon. F. H. Pierpoint close to him, and with great effort said : “I put my trust in the Lord, I believe I will never be confounded.” And then, without a struggle or a groan, on angelic wings he departed, and went up, to “be forever with the Lord.”

His remains were interred in the cemetery near Fairmont, Western Virginia, on the 20th of March, 1860 to await the trumpet call, which will wake the sleeping dead. A funeral discourse commemorative of the life and character of the venerable deceased, was delivered by Rev. E. Yates Reese D. D., of Baltimore, in the Methodist Protestant Church in Fairmont, W. Va., on May 20th 1860.

REV. JAMES R. WILLIAMS.

1780—1849.

"Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."—Matt. xiii: 52

It is a subject of deep regret, that so little is generally known of the life, character and labors of Rev. James R. Williams. He was born in Baltimore, Md. November, 11th, 1780. His father came from England: was a dyer by trade, and carried on that business successfully in the city of Baltimore until his death. James R. his son, was brought up to the same trade, when after reaching his majority, he entered into partnership with his father in the dyeing business in Baltimore. It was facetiously said of him: "he dyed to live and lived to dye." As Mr. Williams was not an itinerant minister, he continued in this business throughout life; and through industry and economy and the blessing of Divine Providence, secured for himself and family a comfortable portion of this world's goods.

Mr. Williams remembered his Creator in the days of his youth, and gave his heart to Christ in the twentieth year of his age. He immediately united with the M. E. Church, in the city of Baltimore, A. D. 1800. His piety and talents soon brought him into notice of the Church, when in a short time after his conversion he was licensed as a local preacher to proclaim the gospel of Christ: which he continued to do in the M. E. Church, until September, 1827, when he and ten others, were expelled for the efforts they put forth to

introduce lay representation into the polity of that Church. After the organization of the Methodist Protestant Church, he and all those who were expelled for their reform principles, were received into the same official relations in the new Church, by a solemn vote of its membership, which they had sustained in the M. E. Church prior to their expulsion. Hence, Mr. Williams and the rest of the expelled preachers continued their labors in proclaiming the gospel in the new Church, until the close of life.

AS A SCHOLAR,

He was not collegiately educated, yet like Dr. Adam Clarke, through persevering application to study, he became a man of extensive acquirements, in all that pertains to a liberal education. In his youth he received a good English education, to which he added, by unceasing application, a good knowledge of the Hebrew, Greek, Latin and French languages. He was a warm admirer of the fine arts, and the sciences, and was well versed in astronomy, chemistry, natural philosophy and the higher English branches, and was one of the most chaste, and forcible anglo-saxon writers of his day.

AS A WRITER,

Mr. Williams was clear in statement, chaste in language and Addisonian in style. He made no effort at ornamentation or display ; but simply labored to set forth the truth, as it is in Jesus, and as it existed in the history of the Church in the past. He was a very industrious writer and took a very active part in the discussions of reform in the government of the M. E. Church. He was a regular contributor to the *Wesleyan Repository*, published by Mr. William S. Stockton, from 1821-1823, and in the October number of 1822, publish-

ed under the assumed name of "*Amicus*," a most searching review of Dr. Bangs' work, entitled: "A VINDICATION OF METHODIST EPISCOPACY."

In 1824, when the Union Society of Baltimore, resolved to publish a periodical called the *Mutual Rights*, Mr. Williams was elected a member of the editorial committee, and rendered the most efficient services with his pen and purse, in carrying on this publishing enterprise. He was a member of the Convention of A. D. 1827, which prepared and adopted the memorial of the Reformers in behalf of lay representation, which was presented to the General Conference of the M. E. Church of 1828. He was also a member of the Convention of 1828, and a member of the committee who formed the Articles of Association, by which the expelled Reformers and their friends were governed under the name of the "ASSOCIATED METHODIST CHURCHES;" until the adoption of the Constitution and Discipline of the Methodist Protestant Church, in November, A. D. 1830.

At this Convention, Revs. J. R. Williams; A. McCaine; S. K. Jennings; Mr. Gideon Davis and Mr. J. J. Harrod, were appointed a committee to prepare a Constitution, a Book of Discipline and a Hymn Book, to be submitted to the Convention to be held in Baltimore, on the first Tuesday in November, A. D. 1830; of which Mr. Williams was also a member.

The Convention was exceedingly fortunate in securing the services of Mr. Williams as Chairman of this most important committee, which was to frame the government, and thereby give shape, character and efficiency, to this new Denomination, just emerging into being. His attainments, his discriminating judg-

ment, his conciliatory spirit, his suavity of manner and his extensive acquaintance with the varied views of nearly all the brethren, rendered him most eminently qualified to discharge the duties of this most responsible position. To him as chairman, all the varied and numerous communications were addressed from all quarters; to all of which, he gave the most respectful attention, and laid them properly before the committee. Throughout all the sittings and labors of the committee, his kind and Christian spirit secured for him the highest esteem and confidence of his co-laborers. While he was firm on all points which he considered fundamental in government; yet none were more ready to yield in non-essentials. That, he had strong predilections for some particulars, was well known to the committee; but when they would decide against him, he would pleasantly say: "Well brethren if you will not go with me; then I will go with you." After the instruments had been prepared with great labor and prayerful solicitude, he with the other members of the committee, felt the deepest anxiety respecting their adoption by the Convention of 1830. And though they were adopted with some amendments, yet none were more gratified than Mr. Williams. And though he would have preferred a few alterations, yet when the Convention adopted the Constitution and Discipline, all his powers were employed to give a favorable impetus to their successful operation. Being one of the prominent founders of the Methodist Protestant Church, he engaged most actively in striving to promote its success and prosperity. Being an unstationed minister, and rather too far advanced in life to enter the itinerancy; he and Dr. S. K. Jennings and others, contributed one hundred dol-

lars each, annually toward assisting in supporting the itinerants, who like the apostles, had given up all to go out into the world, and organize circuits and stations, and build church houses and parsonages, in which to labor for Christ. Although Mr. Williams did not go out into the world as an itinerant; yet he found a most important field of usefulness, to engage the powers of his executive mind in the organization and management of the literary and publishing departments of the young Church, of which Board, he was chairman and which he frequently assisted financially, with his own private funds.

Mr. Williams was the author of an able treatise on the Lord's supper; also, of a small hand book, showing the advantages of the Methodist Protestant Church. In 1843, he published his "HISTORY OF THE METHODIST PROTESTANT CHURCH, a large 12 mo. volume, of 412 pp. This book is clear and accurate in statement, Christian in spirit, conclusive in argument and written in good style. This work has been used ever since its publication, as a text book in the course of study, prescribed for candidates for the ministry in the Methodist Protestant Church.

AS A PREACHER,

He was never in the itinerant work. Having been a local preacher in the M. E. Church until he was expelled for his advocacy of reform, in the Polity of that Church in 1827, and after that an unstationed minister in the Methodist Protestant Church until the end of life. Says Rev. Thomas McCormick: "He was not what would be called a popular preacher in that day. His preaching was like the man, neat and precise, not impetuous or demonstrative. His sermons were well prepared, first tried in the country and then "smoothed

up for the city." It was not manner but *mind*, that characterized the man. All his rich stores of literature and science, were made tributary to the study and exposition of God's Holy Word. While, "like the scribe well instructed unto the kingdom of heaven, he brought forth out of his treasure, things new and old."

AS A CHRISTIAN,

He had his peculiarities, some of which were very marked, yet his sincerity and integrity were never questioned. Like his Divine Master, his life was exemplary and circumspect. Mr. John J. Harrod, who was agent of the Book Concern for a number of years, while Mr. Williams was chairman of the Board of Publication, speaks of him as follows:

"I had almost daily intercourse with him and it affords me sincere pleasure to record my grateful recollection of his numerous acts of kindness during that entire period. To him I frequently applied for counsel and pecuniary assistance and many times, when the agent was sorely pressed for want of funds, brother Williams has obtained aid from others, he himself becoming responsible for the amount. This much is due from the writer to his memory: this much is due to the memory of this true friend of the Church. As a husband, a father and a brother, few have excelled him in affection and kindness. As a friend he was kind, firm and constant."—*Obituary in Methodist Protestant, October 13th, 1849.*

His name is inseparably interwoven with the origin and history of the Methodist Protestant Church, as being one of its prominent founders, and leaders in all the important events which had occurred during its rise and progress, and especially those in the Maryland District. He was a member of all the Church Conventions and most of the General Conferences during his life, and so long as the records of those are preserved, his name will be classed among the most useful, worthy

and efficient members of the Methodist Protestant Church. He was prompt and faithful in the discharge of his Christian duties. He was ever in his place when his health would permit, leaving to those in the Church an example worthy of their imitation.

THE CLOSE OF HIS PILGRIMAGE,

Was calm and triumphant. He had been greatly favored with uninterrupted good health, the greater part of his life. But a few years before his decease, he was attacked with rheumatism, which finally closed his useful life. On the 27th of September, 1849, the disease reached the chest. From that moment, the physician and friends became fearful of the result, and entertained but slight hopes of his recovery. Brother John J. Harrod, a bosom friend of the deceased, describes his departure as follows:

"On Saturday, September, 30th. I received a note from his daughter, informing me of her father's illness: that the family was in great trouble, and requested me to call. I immediately repaired to the house; but on learning that brother Williams had just been leached and blistered, I declined going into his chamber, but informed the family that I would call in the evening. I called about seven o'clock, and approached the bedside of this servant of God. I found him perfectly calm and devoid of pain. He conversed freely and I felt it my duty and privilege to ask him: "Brother Williams is all well with you spiritually?" to which he replied with freedom and confidence. "Yes brother Harrod, all is well! All is clear! There is not a cloud in my sky! I have power over sin. I am saved by grace alone, through faith in my crucified Saviour. My faith has two fruits. The first is dominion over sin; the second peace with God, through my Lord and Saviour Jesus Christ." At his request I knelt and prayed with him. Immediately after, his physician entered accompanied with another, to consult upon brother Williams' case. I promised to call in the morning and retired. On

Sabbath I called again, and found that a great change had taken place. I called four times more during the day and evening and found him sinking rapidly. I called again on Monday morning, and found that brother Williams had fallen asleep in Jesus. Truly, "blessed are the dead which die in the Lord : yea saith the Spirit, for they rest from their labors and their works do follow them."—*See Obituary in Methodist Protestant of October 13th, 1849.*

He retained the full possession of his faculties to the last. Conscious of his "acceptance in the Beloved," and leaning upon the bosom of his Divine Redeemer, he closed his eyes in peace, and on Monday morning, the 2d of October, 1849, in the 69th year of his age, he exchanged the Church militant for the Church triumphant, and entered into that "rest that remains for the people of God." Where persecution and proscription are never known : "where the wicked cease from troubling ; and the weary be at rest. There the prisoners rest together, they hear not the voice of the oppressor. The small and the great are there ; and the servant is free from his master."

The funeral services were conducted by Rev. J. J. Murray, D. D. the pastor of West Baltimore Station of which the deceased was a worthy member, assisted by Revs. Luther J. Cox and E. Y. Reese D. D. ; after which the remains were laid down to rest in Greenmount Cemetery to repose :

"In that sleep that knows no waking,
Till the resurrection morn."

"Let me die the death of the righteous, and let my last end be like his."

"Oh may I triumph so,
With all my conflicts past ;
And dying find my latest foe
Beneath my feet at last."

REV. FRANCIS WATERS D. D.*

1792—1868.

"And all Israel, from Dan even unto Beersheba, knew that Samuel was established to be a prophet of the Lord."—1 Samuel, III; 20.

Absolute perfection is an exotic plant upon earth. Imperfection in taste, talent and disposition, has marked the character of the very best of men. Says Mahabhal: "the gods have not endowed the same man with all talents. Hannibal knows how to conquer; but not how to make the best use of a victory."

But, while imperfection and diversity of talents and disposition characterize the best of persons upon earth; yet there are those who seem to approximate very closely, the desired goal of perfection. Every age has had its representatives of this class of persons. Abraham and Job among the Patriarchs; Joshua and Caleb among the Tribes; Samuel, Elisha and Daniel among the Prophets; John among the Apostles; Æcolampadius among the Reformers: Fletcher among the Arminian Reformers and Dr. Francis Waters among the American Methodist Reformers, who seemed to think that his life and character were above criticism.

HIS BIRTH AND EDUCATION.

Dr. Waters was the third child of Hon. Francis H. and Sarah Waters. He was born on January 16th,

*We are indebted for many important facts in this sketch, to the obituary of Dr. Waters, published in the Minutes of the Maryland Annual Conference of the M. P. Church, for the year A. D. 1869.

1792, near to Quantico, then Somerset, now Wicomico County Maryland.

He received a Grammar school education, including a sufficient knowledge of the classical languages, at Washington Academy, in Somerset County, Md., to enable him to enter the junior class of the Pennsylvania University, in Philadelphia, in 1808, from which institution he was graduated in 1810. After graduating, he read law with Judge Whittington, of Snow Hill, Worcester County, Md. Though like Æcolampadius, abandoning the law for the Christian ministry, he was prevailed upon to take charge of Washington Academy, in Somerset County, Md, until the year 1818, when he was elected President, and took charge of Washington College, in Chestertown, Kent County, Md. He was elected to this honorable position, on the 30th of December, 1817; before he was twenty-six years of age. On the first of October, 1823, he resigned his Presidency, and returned to Somerset, where he remained until 1828, when he moved to the city of Baltimore, and opened a private school, which he subsequently removed, in 1835, to Franklin, near Baltimore.

Realizing the fact that, "knowledge is power," and the great importance of an educated ministry; a Convention of the ministry and laity of the Maryland Conference, was called to meet in Baltimore, in 1840; to take into consideration the spiritual, educational and financial condition of the Methodist Protestant Church. At this Convention, Revs. Isaac Webster, Francis Waters D. D., William Collier D. D., John Clark and B. H. Richardson were appointed a committee to organize immediately a Theological and Literary School, for the education of young men for the

itinerant ministry of the Methodist Protestant Church. The committee organized the School, and located it at Windsor, Md., a short distance from the city of Baltimore. Rev. Dr. Waters was elected Principal of the School, and professor of Didactic Theology and Sacred Literature. This institution continued about three years, during which time several young men received important instruction in reference to the ministry; but it ultimately failed for the want of suitable patronage and financial support.

In 1846, he returned to Baltimore, and united with Drs. Ball and Lipscomb in a female academy; but in 1849, he was elected Principal of the Baltimore High School, which he resigned in 1853, at the earnest request of the Church, for the Presidency of Madison College in Uniontown, Pa. But he and his family becoming dissatisfied with the severance of old associations in the South, he soon resigned his position, and at the pressing solicitation of the Trustees and friends of Washington College, at Chestertown, Maryland; he consented to a second election in December, 1853, to the Presidency of that institution. He was accordingly inaugurated in January, 1854, and continued in that position until January 30th, 1860, when owing to the increasing infirmities of age, he resigned, and returned to the city of Baltimore, to enjoy in quietude the evening of life and there, like the illustrious Melancthon, in the cradle of reform, he closed his earthly pilgrimage, on the 23d of April, 1868,—in the Wittenberg of American Methodism.

Dr. Waters was twice married. First on the 15th of September, 1818, to Miss Margaret Chairs, daughter of John Chairs, Esq., of Queen Anne's County, Md.; and second, on December 26th, 1833, to Miss Elizabeth

Chairs, sister of his former wife. He outlived all his children but two—Dr. E. G. Waters, of Cambridge, Md., and Mrs. Margaret C. Sudler, of Somerset County, Maryland.

HIS CONVERSION TO

Christ, was in the morning of life—in the fifteenth year of his age. Thus, he gave the beauty of the bud and the fragrance of the blossom, as well as the ripe and matured fruit of his useful life, to the cause of the Saviour. He was converted to Christ under the ministry of Rev. George Wooly, in the old Fairmount Church, in Somerset County, Md., and united with the M. E. Church. As his father's family and connections were members of the Protestant Episcopal Church, they were anxious to have him unite with them in Church relations. Even Bishop Kemp, personally joined with his parents, in persuading the young convert, to unite with the Episcopal Church. But he was a *Methodist*, and enjoyed the power of the love of God shed abroad in his heart; therefore, he was afraid to join the Episcopal Church, lest he should lose his zeal and fervency, for the want of spiritual exercise and association. His talents and holy life soon attracted the attention of the Church, and he was licensed to preach while yet a youth, and preached his first sermon from that memorable passage in Matt. xi: 28, 29, 30; on that blessed offer of eternal *rest*, to a lost and ruined race.

Although never a member of the Annual Conference of the M. E. Church; yet he was elected and ordained a Deacon by Bishop George, at Smyrna, Del., on April, 10th, 1820: and elected to Elder's orders at Philadelphia, on the 16th of April, 1825, and ordained Elder, in the presence of a few friends in Baltimore, Md., on the 7th of May following, by Bishop Soule.

He received the degree of Doctor of Divinity, from Washington College, on the 2d of May, 1822, when he was only thirty years of age.

AS A WRITER,

Dr. Waters was not bold or voluminous, but comprehensive, lucid and accurate. He was a contributor to the reviews and the various religious and educational periodicals of his day. He was the author of the two Catechisms, published by the Methodist Protestant Church; also, of the present beautiful formula for dedicatory purposes, and the author of the address on the ordinances and institutions of the Church, which were formerly published in the latter part of the Discipline.

AS A PREACHER,

Dr. Waters soon became prominent, and attracted large audiences, of the educated part of society to his ministry. He had not the fervor, nor the enthusiasm, nor the personal magnetism, which characterize Methodist preachers in general. But, like the "star in the east," he attracted the wise portion of society to the cross, by the brilliant light of the gospel. Being a teacher by profession, his style was of course, didactic: his language classic: his generalization comprehensive: his illustrations pertinent and his arguments clear and conclusive. Nature seemed lavish in her bestowment of gifts, in preparing him as a model for "the sacred desk." He was tall and majestic in appearance—being over six feet in height: calm and thoughtful in countenance: serenely graceful in manner: evidently reverent for God: devout in handling of the sacred books: indeed his whole manner and appearance, inspired a feeling of deep solemnity throughout the whole congregation, and caused the people to realize, that they were in the holy temple, and in the presence

of a man of God, to guide their souls in hymns of praise, to lead them to the throne of grace, and open to their understanding the rich provisions of the gospel of Christ. His qualifications and endowments as a preacher were of the very highest order. Like Rev. Dr. Jennings, he possessed a clear and full experience of the saving power of the gospel: a thorough literary and theological education: a clear and distinct utterance and a simple, grave and impressive dignity. His enunciation was perfect; his gestures graceful and pertinent, and "you listened to him, as you would read a first class commentary." His choice and command of language was remarkable, which gave a classic beauty to his diction; and when he fully caught the inspiration of his subject, he enchained the attention, and stirred the emotions of his hearers to their very depths. He was not the Demosthenes, but like the eloquent T. H. Stockton, the Cicero of the pulpit of the Methodist Protestant Church.

He frequently occupied the pulpits of the Protestant Episcopal Church, both in the city of Baltimore and on the Eastern shore of Maryland; and many of his friends and admirers in that community, expressed regret that he had not entered their ministry, and the pleasure their authorities would have experienced in elevating him to the Episcopacy.

AS AN ECCLESIASTIC,

Dr. Waters was a warm advocate of Mutual Rights, and took a very active part, by way of writing and lecturing in favor of Reform at an early stage of the controversy. He removed from Somerset to Baltimore shortly after the cruel expulsion of the Reformers, and Rev. Mr. Hanson, and other prominent Methodist Episcopal Ministers, sought an early interview with

him, to conciliate him, and if possible, to retain him in the M. E. Church. They assured him that it was against their wishes and feelings to proscribe him from their pulpit; and that if he would not preach for the Reformers, they would gladly accord to him the respect that was his due, and cordially receive him into their pulpits which he had been accustomed to fill with so much acceptability upon former visits to the city. But he indignantly repelled the proposition: withdrew his membership from the M. E. Church, and like Moses, the learned and meek servant of God, cast in his lot with his despised brethren—the *Reformers*, and became one of the founders of the Maryland Annual Conference, of the Methodist Protestant Church.

As a reformer, he possessed not the lion boldness of Luther, nor of McCaine; but the gentle spirit of the learned Ecolampadius—the Melancthon of Switzerland and the meek and loving spirit of Asa Shinn. He was not disposed like Zwingle, to draw the sword in defense of truth; but the mightier weapon—the pen. He was not a general to destroy his opponents upon the field: but a faithful professor, to overcome error by the diffusion of light: to convert Sauls of Tarsus, to Pauls, of the Apostles, and change the destroyers into the defenders of the faith. He sought rather to prevent than cure: to remove error at the fountain, and thereby give a proper direction to the stream, than to change the bed and course of the mighty river. Hence, his sphere of action, was not in the public-controversial arena, but in the training school of life, where he instilled the principles of truth, prompted thought and moulded the minds of the men, who control the destinies of both Church and State.

He was President of the Convention that adopted

our Constitution and Discipline in 1830: and proposed the word "PROTESTANT," as a substitute for the term *Representative Church*, which was offered by Rev. Asa Shinn—Making the title: The METHODIST PROTESTANT CHURCH, which was adopted. He was subsequently President of the General Conference in Cincinnati, Ohio, in 1846, and also, of the General Conference in Georgetown, D. C. in 1862.

AS A TEACHER,

Dr. Waters educated many of the first men of standing and character in Maryland. That he stood in the front rank of his noble profession, is proved by a short extract from the eulogy of Dr. Montgomery Johns, delivered before the Maryland Public School Teacher's Association, in commemoration of his life and character, in which he says:

"Since we last met, one of our number has passed from our midst, in a ripe old age, full of years and honors; known and beloved by many, respected by all in this community, the most extensively known teacher, friend of education, College Professor and President, whose friends and admirers may be reckoned by hundreds upon both shores of our State. It is almost needless to say that reference is here made to the late venerable President of Washington College at Chestertown, the REV. FRANCIS WATERS D. D.

Appropriate resolutions, at the fitting time, will express the respect of this Association, for the memory of one of the oldest of the seniors of our profession in Maryland. The speaker should refrain from a personal testimonial to his many excellencies, or would not venture on so delicate a theme as an eulogy upon so eminent a teacher, known so widely and so intimately to you all, did I not feel authorized here to refer to my intimate and peculiar relations with him, begun more than ten years ago. Upon this ground, then, I take the liberty of referring to the late Dr. Waters as in many points of mannerly, scholarly and Christian excellence a model to us all.

Intellectually and morally he was a singularly methodical and correct person, in opinion, taste and conduct. His was a well balanced mind. His mental faculties were each in happy equipoise; no attribute of a highly cultivated intellect was wanting, none were in excess; but all were blended into the structure of a well-informed scholar—beautiful and symmetrical as a Grecian temple. In manner, dress and style of living, he was as admirable as he was noble in intellect. Ever courteous and scrupulously careful of the rights and feelings of all with whom he was associated, his fellow-teachers, scholars, young and old, school trustees and parents, all felt and acknowledged the charm which marked this gentleman of the old school of Maryland manners. In costume he was neat, even to precision; and by his constant example enforced upon the young the importance which he attached to the minor proprieties of social intercourse. In the recitation room he was self-possessed, brief, accurate and clear. His manner and quiet voice recommended order; his personal dignity sustained the same. He was patient with the slow and dull; firm, but kind, in administering punishment; and so well known for his calm, impartial judgment, that in many years of association with him I knew of *no case* of appeal from his decision."

AS A CHRISTIAN,

He was above suspicion and reproach. Few men, if any, commanded such universal respect, as the Rev. Dr. Francis Waters. "Socially he was attractive to old and young, intelligent and ignorant; and all were entertained and benefited by his company."

The Maryland Conference of which he was an honored member, speaks of him as follows :

"We had but one Dr. Waters; such a noble mind, so stored with useful knowledge; so ready to teach, and so lucid and comprehensive in imparting instruction; so affable and approachable, so dignified and genial, so pure in his principles and motives, and so kind in his feelings; the *combination* of rare intelligence, purity and benevolence, dignity, modesty and affability—possessing all the virtues and commendable

attributes of humanity, sanctified and regulated by an earnest devout piety.”—*Obituary in the Conference Minutes of 1869.*

“Dr. E. G. Waters, his only surviving son, speaks of his venerable father as follows in a letter to us, dated :

CAMBRIDGE, MD., Nov. 15th, 1877.

Dear Sir :—

Agreeable to my promise, I send you such a summary of my father's life as will probably answer the purposes of your publication. It is embraced in the “Minutes of the Maryland Annual Conference of the Methodist Protestant Church,” for 1869, a copy of which you will receive herewith. It is so just and appreciative a portrait that I can venture to add nothing to it, other, than what he was before the Church and the world, he was likewise as the head of his family. Without any consciousness of partiality or of my judgment being controlled by my affections, I feel at liberty to say, that in all the situations and duties of life, in which he presented himself to my observation, he represented as perfectly as probably it is ever the privilege of a man to do in this life, in spirit and in fact, the ideal of a CHRISTIAN GENTLEMAN. I am happy to believe, that this estimate is coincided in, by all who knew him most intimately.”

HIS LAST SICKNESS AND DEATH.

Dr. Waters closed his earthly pilgrimage in the city of Baltimore, on the 23d of April, 1868, in the 77th year of his age. The disease was softening of the brain, which was brought on by a severe fall, ending in apoplexy and immediate death, superinduced by a severe attack of pneumonia a few weeks before. During the first part of his last illness, he rallied, and expressed great spiritual enjoyment, and said he could scarce repress his feelings and impulse to shout aloud the praise of God. But the Master had come and called for him! The fruit was fully ripe and was to be gathered, the golden sheaf was to be brought into the garner and the faithful servant, to “enter into the joy of his Lord.” The nature of the disease which

closed his life, was of such a character, as to preclude the possibility of any religious expressions. His intellectual sun passed behind the dark clouds of disease, and thus sank down behind the horizon of time. But the purity, devotion and spirituality of his holy life, together with his rapturous enjoyment during the first part of his illness, needed not the addition of the Swan's triumphant song in the hour of death, to assure us of his "abundant entrance into the kingdom of our Lord and Saviour, Jesus Christ." "For him to live was Christ, to die was eternal gain."

An eloquent funeral discourse was delivered upon his life and character, by Rev. L. W. Bates D. D., from II Kings, II: 12.

"My father, my father, the chariot of Israel, and the horsemen thereof."

Rev. J. J. Murray D. D., and Revs. Daniel Bowers and John Nichols, participated in the solemn exercises of the occasion. The Faculty of the High School of the city of Baltimore were present, to pay their last tribute of respect to the character of a venerable Master-teacher, who had so highly honored their noble profession.

The remains were laid down to rest in Greenmount Cemetery, in the city of Baltimore, to await the solemn call: to "come forth to the resurrection of eternal life, and be forever with the Lord."

Thus lived, labored and died the beloved and venerated Rev. Dr. Francis Waters.

"Mark the perfect man, and behold the upright: for the end of that man is peace!"

REV. JOHN S. REESE M. D.

1790—1855.

"For he was a good man, and full of the Holy Ghost and of faith : and much people was added unto the Lord."—Acts xi: 24.

While the call to the Christian ministry is personal and to individuals ; yet it has pleased God in his infinite wisdom to select the male membership of some entire families, for "this high calling" and responsible vocation. As the gold runs in veins of the earth, so the call to the holy ministry seems to run in certain families. Aaron and his sons, were selected for the Priesthood ; Andrew, Peter, James and John, for apostles, and the Beecher, Henkle and Reese families for ministers of the gospel.

Rev. J. S. Reese M. D., was the son of David and Mary Reese, and the eldest of four brothers, all of whom became eminent ministers of the gospel in the Methodist Protestant Church.

He was born in Harford County, Maryland, on the 15th of May, 1790. His parents being in humble financial circumstances, and justly believing with the Jews, that every person should be brought up to some business by which he can secure an honest living, and thereby prevent the possibility of becoming a burden upon society : apprenticed their son to a trade, where he learned the tailoring business. During his early years, his mind was so exclusively occupied with business, that he had but little opportunity for mental improvement. But He, who called Elisha from the

plow, and a Saul of Tarsus from tent making, "to show him what great things he must suffer for his name's-sake," had his eye upon "this chosen vessel to bear his name before the Gentiles and Kings (of Methodism) and the children of Israel."

How easily God can sweeten the bitter waters of life, and by the most humble means, turn forever the current of our existence, A religious tract placed in the hands of the youthful Baxter, brought him to Christ, and gave to the world, the "CALL TO THE UNCONVERTED," and "THE SAINTS' EVERLASTING REST." And the work of "WATT'S ON THE MIND," and "HERVEY'S MEDITATIONS," providentially falling into the hands of the youthful Reese, to use his own language: "Seemed to open up to him a new world of thought." He entered this new realm of nature, with impassioned delight, and by close application to the wonderful discoveries of science and thought, soon became a master, and an ardent lover of logic, mental and moral philosophy.

He did not neglect the "one thing needful," but "remembered his Creator in the days of his youth," and united with the M. E. Church. Proving the sincerity of his profession by his Christian life, and exhibiting some of those remarkable talents, which so highly distinguished him afterward, he was licensed to preach, by the Quarterly Conference of the Baltimore city Station of the M. E. Church, on the 7th of July, 1819. He delivered his first sermon as a local preacher, in the Eutaw street M. E. Church, in Baltimore. He was ordained Deacon by Bishop George, a few years later: and admitted to the Eldership in the Annual Conference of the ASSOCIATED METHODIST CHURCHES, by Rev. Nicholas Snethen, in 1829,

After reaching his majority and completing his trade,

he applied himself very closely to study and soon acquired such a degree of proficiency in the arts and sciences, as to enable him to engage in the honorable vocation of teaching—a profession in which owing to his suavity of manner and gentleness of disposition, he greatly excelled. During this period, he also studied medicine, when after the usual course of preparatory labor and attainments, he graduated, with honor, as a Medical Doctor, about 1820, from Washington University, in Baltimore city, when it was under the control of the renowned Dr. S. K. Jennings, and its chairs were filled by some of the most distinguished medical men of the land. Fine opportunities for practicing medicine were now offered to him. His financial prospects were flattering. His sky of promise was bright with hopes of pecuniary success. But he loved the perishing souls of men, more than their bodies, and in order to save them, was willing to forego the accumulation of wealth for himself and family. Like the apostles he gave up all for Christ and the Church—for the young and persecuted Church, which would have of necessity to struggle long and faithfully for place and position among the older denominations, before she could secure financial ability to give to her ministers anything like an adequate support. Yet he did not hesitate for a moment, but like the great apostle, counted all things but loss for Christ: and “determined to know nothing among men, save Jesus Christ, and him crucified.”

Dr. Southerland in his eloquent funeral sermon, says :

“AS A PREACHER,

He had excellencies of a high order. In his best moods, he reasoned like Paul, he persuaded like Apollos. As a logician, he was famed in the pulpit and on

the Conference floor. In an argument he advanced from premise to conclusion with such clearness and cogency, that he rarely failed to carry conviction to the minds of his audience. I have known his masterly powers of reasoning to deeply impress even those who otherwise felt but little interest in his subject. Nor did he grasp the great truths of religion with a greater power than that with which he persuasively, fervently eloquently enforced them for practical effect. With his own personal piety, so undoubted, with his winning address, and with his warm, ardent, tender temperament, I have heard him when he was absolutely overwhelming. To shade the picture for a moment, it is but just to say he did not always thus preach. Like other distinguished preachers, there was at times an obvious falling off in his sermons from the power exhibited upon other occasions. But he was always practical and earnest.

His power of engaging and holding the attention of large and promiscuous assemblages—as for instance on camp-meeting occasions—was very great. However uncomfortably many of his hearers might be circumstanced—unable to obtain eligible seats, exposed to the sun and crowded together in large numbers—he scarcely ever failed to make them forget their discomfort, and to hold them in charmed attention. He interested them, often before they were aware of it, by the suavity of his language and address, and by other natural promptings of a good heart and a cultivated mind. And having once secured the attention, their riveted, weeping eyes and heaving hearts were with him throughout the discourse.

He was emphatically *our* “old man eloquent.” Especially so in view of the definition, that “*Eloquence*

is logic set on fire." Some preachers are remarkably clear, but they are lamentably cold. Their light is only lunar, not solar. Theirs is a cold shining—enlightening but not enlivening. Such, however, was not the style of Dr. Reese. His preaching commended itself to the cool judgment, while at the same time it awakened the lively emotion. He made his hearers both see and feel. And the proof of this is to be found in the fact that his labors were eminently blessed to many of all classes, among whom he statedly proclaimed the word of life. I deem myself very safe, in saying that no minister of the gospel was ever more extensively known, honored and loved in the State of Maryland; and none will be more sensibly missed, or more generally and sincerely lamented.

SOCIALLY,

Dr. Reese possessed some of the most desirable traits of domestic character. He was not a recluse, nor an ascetic; but believed that man was made for society. He was a kind father, an affectionate husband, a congenial companion and a true brother and friend. Says Dr. Southerland :

"He always brought the sun-shine of a cheerful spirit with him, He *mingled* with his company, and was ready to contribute his part to its rational, friendly and Christian enjoyment. There was a sparkle in his conversation that floated upon the surface of the most solid instruction that fell from his lips. He never found it necessary to descend to the low to interest even the thoughtless. His social intercourse was a demonstration that cheerfulness and good humor, in their best qualities and highest degrees, are perfectly compatible with ministerial dignity and Christian purity. The honey on his lips was sweeter and better than that

the bees of Hybla dropped upon the old philosopher's. It had the Christian perfume and flavor; while it came from a philosophy higher than Plato ever knew."—*Funeral Sermon*, pp. 9-13.

AS AN ECCLESIASTIC AND REFORMER,

He was decided and out-spoken. As a Christian, he was an uncompromising opponent to sectarian bigotry. As an American, he believed in the doctrine of the Declaration of Independence—in the inherent and inalienable right of suffrage: that Cæsar was not more liberal than Christ; and that if representation was right for sinners it could not be wrong for saints. As a Methodist or Arminian, he believed in the freedom of the human will, and the right of the laity to choose their officers and law makers in the Church, as well as in the State. Like Luther, Zwingli and Calvin, he believed that conscience was God's province, and that no Pope or ruling Bishop, had any right to invade its sacred domain. He *asserted* his right to the exercise of private judgment: his faith in the EQUALITY of the Christian ministry, and his conscientious opposition to exacting and discriminating Episcopacy, in the free gospel Church of Christ. The New Testament was his only charter and guide in the government of the Church, and he built his faith upon that fundamental principle of equality, as expressed by the Master: "Be ye not called Rabbi; for one [and only one,] is your Master, even Christ; and all ye are brethren"—equal in rights, rank and privileges.

Exercising his rights, as one of "the Lord's freemen," he united with the UNION SOCIETY in Baltimore, in 1824, and became a patron of the Mutual Rights Magazine, for which great *crime*? he and ten other local preachers were expelled from the M. E. Church, in Baltimore,

in 1827. In order to enjoy Christian fellowship, and unify thought and action, until an appeal was made to the highest authorities in the M. E. Church; the expelled brethren united together under the General Rules of John and Charles Wesley, under the title of the ASSOCIATED METHODIST CHURCHES, of the United States of America.*

Dr. Reese was a member of the Maryland delegation, in the convention of 1830, when the Constitution and Discipline of the Methodist Protestant Church was adopted, and contributed largely by his correct judgment, cogent reasoning, and Christ-like spirit, to the accomplishment of that grand result, Rev. Dr. South-erland in his able funeral discourse, says :

“AS A CHURCH LEGISLATOR :

I must now speak of him for a moment in this capacity. He was in most of our General Conferences; and his valuable services in them deserve to enshrine his memory in the heart of every true Methodist Protestant. Associated as he was with the noble men who under God, founded the Church, and having early attracted attention by his devotion to principle, by his firmness in trial and by his kind and conciliatory spirit in times of the hottest excitement, it was not to be expected that he should be overlooked amid the deep seas and stormy weather through which the newly-launched ship was destined to pass. Where the clarion notes of SNETHEN—where the solid counsels of SHINN, and where the wise suggestions of JENNINGS and WATERS were given, the voice of DOCTOR REESE, was heard also, and respected. And after the most of these, and others of his brave associates, had passed to a purer

*See the sketch of Rev. A. Shinn, on pp. 130-8 in this volume.

world and to a higher glory, how the Maryland District looked to him ! Nor was that look in vain. He loved the Church, and whether in storm or calm, whether in sunshine or gloom, to her he was equally true. He clung, long as he lived, to her interests, and prayed, while dying, for her prosperity.

HIS CHARACTER AS A PRESIDENT.

Doctor Reese was repeatedly elected to the presidency of the Conference. And what a president he was ! With what dignity he filled the chair—with what impartiality he made his distribution of ministers to the churches—how courteous to all—how accessible—how sympathizing to those who had to bear hardships, and how energetic and laborious in his superintendency of all the interests of his District !

Now a word of special reference to his connection with the Maryland Conference. For almost *twenty-seven years* did he faithfully sustain the position of one of its itinerant ministers. I say *almost* twenty-seven years. Had he lived just *four weeks longer*, he would have exactly completed that number in its service. What ample time then had the church and community to learn the man, the Christian, the minister. He supplied by annual appointment the pulpits of a great number of our circuits and stations.

In the Annual Conference, as in the General, he was a pacificator in all times of trouble. His influence among us there was almost unlimited ; nor did he ever abuse that trust. He had been so fully tried, and had always been found so true, that the estimate placed upon his worth was never so high as at the time of his death. He had outlived nearly all the original members of the Conference. The few of them that still survived were out of the active ranks ; but he, the firm old

soldier, still marched on—marched on through summer's heat and winter's cold, and his step was as steady as that of the young men at his side, and he seemed to fight as bravely as when in days of yore he first buckled the armor on. * * * * *

As to the loss in the Conference itself, I can scarcely trust myself to speak. Excepting the venerable Eli Henkle,*who has been superannuated for several years, he was the last survivor of those honored men who moulded the Conference at the first. And now that he is gone, we are a Conference of young men. Ah! how we shall miss him in the chair, and on the floor, and in the committee room! The approaching session of the body, particularly, will be a deeply sad one to many of those, who a few weeks ago, were looking to it with their usual joyful anticipations. The preachers and the delegates will come down from the highlands and up from the lowlands of the District—they will come from the villages, from the towns and from the cities; but the old man of the Conference, the sage, the friend and counselor of us all, he will not come up as he was wont to do for long, long years. His manly form and well set person will not mingle in our groups, his dark eye will not sparkle as heretofore in its recognition of one familiar face after another. None will feel his warm grasp, none will hear his soft, kind voice. While we are meeting and mingling in the busy scenes of our annual deliberations, *his body will be sleeping the sleep of death in the cold shades of Greenmount.*

But thank God that we had his example and his lessons of wisdom so long. It cannot be that we who

*Rev. Eli Henkle, departed this life in hope of a blissful immortality, on the 24th of August, 1867, in the 81st year of his age. See the sketch of his life, in this volume.

survive him in the Conference, have failed altogether to profit by such opportunities. Oh, no; it is to be hoped and trusted that he has so impressed himself upon the living, as that the Church and the world will yet feel his influence through those who may be called, in the wise providence of the Head of the Church, to take his place. So may it be for Christ's sake.

THE CLOSE OF HIS JOURNEY.

His sickness commenced in October, 1854. Shortly afterwards, he was attacked with pneumonia, but he was not thought to be dangerously ill, until a few days previous to his death, at which time his disease assumed an alarming aspect, and quickly hurried him to the tomb.

In a letter to me from his sick-bed, just three weeks before his death, he said :

"I try to suffer patiently, and *do not, will not, must not* complain at this providence. How good the Lord has been to me. For the most of my life, a long life too, I have been a happy man, have seen but few days of sorrow." And then, in reply to a reference of mine to the passing away of the aged members of the Conference, he said, "You are right when you say 'the young men will soon have their hands full.'

That is inevitable. I hope, however, that there are in the Conference, men who have 'wisdom and grace' to manage its affairs successfully, and to qualify them for the positions which they will be called to fill. I am quite sure there are such men connected with the Conference, who love God and the Church, and I cannot doubt their qualifications, for the successful management of the affairs of the Church. * * * * We will pray God," he said, "to rule in our midst. In *God* is our help. Praise his name."

In closing this letter (of eight precious pages—fragrant and instinct with the odors of paradise,) he said :

"I think you will not censure me for writing a long letter, but you may do so for taxing your patience to read so much,

and yet I think you will not. You will conclude that I am improving in health, or I would not have written so much. No, my dear brother, every line has been written in suffering. Pray for me. WHETHER I LIVE OR DIE, I AM THE LORD'S."

What patience in affliction is expressed in this extract! what undying interest in the Church! what confidence in his younger brethren! what resignation to the Divine will! Happy for you, my brethren, if the last letter you write be characterized and pervaded by such a spirit. Happy, thrice happy for your speaker, if the last message he shall send to a friend be cherished and valued by him for its pious sentiments and its calm assured confidence in God, as I now do this valedictory from the death-bed of my honored associate and beloved brother in the Gospel, Dr. John S. Reese.

His powers of articulation were paralyzed some hours before his spirit, ripe for glory, passed away. While speech remained, however, he expressed himself freely with regard to his condition. His faith was strong, his peace was like a river. Even his keen perception of the beautiful was unweakened. For as applicable to his own case, he repeatedly quoted, with his old fire and enthusiasm, Pope's "Dying Christian." How perfectly thrilling it must have been, when the departing saint, like a hampered bird longing for the upper regions, thus addressed his own spirit:

"Vital spark of heavenly flame!
Quit, O quit this mortal frame!
Trembling, hoping, lingering, flying,
O the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life.

Hark! they whisper! angels say,
Sister spirit, come away!
What is this absorbs me quite—

Steals my senses, shuts my sight,
Drowns my spirit, draws my breath;
Tell me, my soul, can *this* be death?

The world recedes, it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring!
Lend, lend your wings! I mount! I fly!
O grave, where is thy victory!
O death, where is thy sting!"

Among his last utterances, was this characteristic and eloquent sentence: "My *body* is miserably broken by disease; but my *soul* is free. Disease cannot touch *THAT*." And after speech had failed, he gave to watching friends one of his old and expressive signs—one that he often used during life as indicating inward peace and upward hopes. It was that of laying his hand gently on his heart, and then elevating that hand heavenward and waving it in triumph.

He died as it is well known he himself desired to die. He was filling his third term in the presidency of the Conference. He died at his post—he died on the field of the Christian minister's glorious war. He died with his heaven-knit armor on. He had not to wait until superannuated by extreme old age, until worn and wasted into death by infirm and failing powers. No; while yet in a green old age—while yet his eye was bright, and his physical frame is strong and firm—while yet his clarion voice could give peals of spirit-music, and send out notes of cheer to brothers in the strife—he received his summons to enter into his Master's joy and to sit down upon his throne, on the 14th day of February, 1855, in the 66th year of his age."—*Funeral Sermon*, pp, 13-20.

The funeral services took place in the Aisquith street Methodist Protestant Church in Baltimore, on Friday,

the 16th following, and was attended by the following eminent ministers—his intimate friends and fellow laborers in the gospel of Christ: Revs. J. R. Nichols; Jesse Shreeve; T. D. Valient; A. Webster D. D.; T. H. Stockton D. D. and S. B. Southerland D. D., who participated in the exercises of the occasion. Revs. Thomas McCormick; Ulysses Ward; Timothy Remick; R. T. Boyd; G. D. Hamilton, and L. J. Cox, and Wesley Starr, Esq., were also present, in addition to the relatives and friends, to pay their last tribute of respect to the memory of the good and great, President Reese.

“How beautiful it is for man to die
Upon the walls of Zion! to be called
Like a watch-worn and weary sentinel,
To put his armor off, and rest in heaven!

Would ye bewail our brother? He hath gone
To sit down with the prophets by the clear
And crystal waters; he hath gone to list
Isaiah's harp and David's, and to walk
With Enoch and Elijah, and the host
Of the just men made perfect. He shall bow
At Gabriel's hallelujah, and unfold
The scroll of the Apocalypse with John,
And talk of Christ with Mary, and go back
To the last supper, and to the garden prayer
With the beloved disciple. He shall hear
The story of the Incarnation told
By Simeon, and the Triune mystery
Burning upon the fervent lips of Paul.

Is it thus good to die! and shall we mourn
That he is taken from us to his rest!
Tell me, O mourner for the man of God!
Shall we bewail our brother—that he died?”

Remember, how he said, “MY SOUL IS FREE!”

REV. LEVI R. REESE.

1806—1851.

BY REV. DAVID WILSON, M. D.

"He that winneth souls is wise."—Prov. xi; 30.

It gives me pleasure to do any thing in my power in honor of the memory of one so justly entitled to my respectful and grateful remembrance, as the Rev. Levi R. Reese. My acquaintance with him commenced about ten years before his death. I saw him first at a Camp-meeting in the interior of Pennsylvania, as he rose to read the hymn preparatory to preaching on Sabbath morning. It being the occasion of my own spiritual awakening, it was natural that both the scene and the preacher should powerfully impress my youthful feelings. From that time till his death, I was admitted to a degree of intimacy with him, from which I derived not only great pleasure but great advantage.

Levi R. Reese, a son of David and Mary Reese, was born in Harford County, Md., on the 8th of February, 1806. Shortly after his birth, his parents removed to Baltimore. Here he received a good English education, and, at the age of seventeen, was employed as assistant teacher in a highly respectable Academy, where, by dilligent study, he added greatly to his literary attainments. Resolved upon professional life, he was desirous of entering the Naval Service, and had made important influence in that direction, when, by the circumstances I am about to relate, the whole course of his life was changed.

THE TURNING POINT OF LIFE.

A Fourth of July fishing party, composed of young men with whom he was intimate, had been formed, and Levi had made his arrangements to accompany them down the Chesapeake. A day or two previous to the Fourth, his father made known his opposition to the excursion, and insisted upon his son's remaining at home. The father, not altogether free from superstitious fears, had, by reason of a dream concerning this, his favorite boy, a strong presentiment that something terribly adverse would befall the party. To disobey him was not the habit of his children ;—but in this instance, Levi, thinking the demand unreasonable, resolved to set it aside. The mother's pleading, however, prevailed, and he was compelled, greatly to his mortification, to forego the anticipated pleasure and make the best apology to his companions that he could. The party left Baltimore in fine spirits ; but, in the course of the day, the oar in the hand of young R——, Levi's bosom friend, slipped from its place, and the sudden impulse, thus given to the body, caused the oarsman to fall from the boat, and sink to rise no more. This sad event produced a deep seriousness in the mind of young Reese, which continued for several months, until it was finally matured in the commencement of the Christian life. While in this anxious state of mind, he took his accustomed place, one day, in the choir of a Methodist church in Baltimore. The preacher was a plain, blunt man, whose inelegances of style were anything but a luxury to the critics. In the midst of his discourse, he abruptly turned to the choir, and pointing directly to the place where this young man was sitting, said: "Take care, young man, lest the voice which has this day sung God's praise in the sanctuary, be lift-

ed up in hell where there shall be weeping and gnashing of teeth." Criticism was at once disarmed. The directness and solemnity of the appeal, in connection with the awful impressiveness of the manner, smote Levi's heart, like lightning, and it was probably then and there that he made his first effectual resolve to seek salvation through Christ. A few months after this, his mind was brought to rest in the precious promises of the Gospel, and he joined the Methodist Episcopal Church, being then about twenty years of age. In a few weeks after, he began to exercise in the public meetings as an Exhorter; and his first efforts were thought to give promise of extensive usefulness in the Church of Christ.

AS A REFORMER,

He was decided and zealous, taking part in the controversy which led to the formation of the Methodist Protestant Church. Mr. Reese ardently espoused the cause of Reform, joining the "Union Society," and became the Secretary of that body. Finally, the ecclesiastical trials were instituted; and among those who were excommunicated in Baltimore, on the charges of "sowing dissension in the Church," and "speaking evil of ministers," stood the name of Levi R. Reese.

The Methodist Protestant Church was organized. It needed churches, ministers, everything. Full of zeal, both as a Christian and a Reformer, Mr. Reese resolved to give himself to the work of the ministry. If I mistake not, he was the first man licensed to preach in the new Confederacy. A call was made for ministerial labor in New York, and he recognized in it a call of Providence to himself. He had now risen to be the Principal of the Academy in which he had served as an assistant teacher, and had also just before formed a matri-

monial connection. But nothing was suffered to stand in the way of his prompt obedience to what he believed was the will of his Master. The first two or three years of his ministerial life were spent in New York and Philadelphia, without any strongly marked results. He began to yield to discouragement, and was well-nigh ready to look for some employment, at least more certain in his pecuniary returns, if not affording a more prominent field of usefulness. Soon after this, he determined to return to Maryland, where the Methodist Protestant Church had gained a firmer footing than in either of the cities in which he had been laboring.

In 1833, he was appointed, by the Maryland Annual Conference, to labor in Alexandria, Va. A remarkable revival soon occurred in connection with his labors, which greatly encouraged and strengthened him. From this time till the close of his career, Maryland may be said to have been his parish. He served in every important station, and in every official position, within the gift of the body with which he was connected. For two successive years he was chosen its President, and then signified his wish not to be again elected. He was repeatedly a representative in the General Conference, over which body he was also at one time called to preside. As a relief from continuous pastoral labor, he was commissioned to solicit subscriptions for missionary and educational purposes, in which Agency his services were successful to a degree scarcely to be anticipated in a young and feeble Church, where the home demands of each congregation were so apparent and pressing.

Mr. Reese was elected Chaplain to the House of Representatives in Congress for two successive terms,—1837 and 1838. During his Chaplaincy, the unfortunate duel occurred, which resulted in the death of Hon. Mr.

Cilley, a Representative from New Hampshire. It devolved on Mr. Reese to conduct the funeral services ; and the delicacy, fidelity, and pathos, which characterized his Address on that sad occasion, drew forth the highest admiration. He delivered, in the Capitol, a series of Discourses, on the "Obligation of the Sabbath," which were afterwards published by request of some of the members. He also published a work on the peculiarities of Methodism, entitled "Thoughts of an Itinerant," which was received with no small degree of favor. These two works comprise the whole of his publications in book form. He seemed to have no special ambition as an author, and yet he wrote with great facility, and with marked excellences of style. A series of Lectures on the Evidences of Christianity, delivered during his ministry in Washington, attracted great attention from the most intelligent portion of the community ; but they were only partially written, and therefore, cannot be said to have survived their delivery except in the memories of those who heard them.

AS A FRIEND OF TEMPERANCE,

He was an active, earnest and successful advocate. Several times a year, during the period of greatest interest in the Temperance Reform, his services were solicited in aid of that cause. His efforts on these occasions, especially where the presence of large numbers, and the excitement of discussion, brought his powers into full exercise, were singularly forcible and felicitous. Once in such an assembly, he was induced to volunteer a reply to arguments which had been urged by several individuals, prominent in civil life, including also several respectable clergymen, in favor of only partial abstinence from intoxicating drinks. It was quite apparent that the cause of total abstinence

needed an able advocate to turn the tide of feeling, then prevailing in the Convention. When the last speaker resumed his seat, an almost painful pause ensued. The Chairman rose to put the question, when Mr. Reese, a stranger to all present, arose, and asked leave to address the Convention. He had not spoken long before it became apparent that his remarks were working a mighty change in the convictions and feelings of his audience. The picture which he drew of the wretched inebriate on the one hand, sacrificing all his resolutions of reformation to a single drop from the maddening bowl, and of the worse than widowed wife on the other, sitting down in squalid misery, amid her ragged, hungry babes, made an impression that was perfectly irresistible; and the result was that the Resolutions in favor of total abstinence from all which intoxicates, were passed with scarcely a dissenting voice.

In the business transactions of the Conference, Mr. Reese was emphatically a leader. Besides being an easy and eloquent debater, he had the advantage of being familiar with the antecedents of the body, and of knowing precisely where to find the law that should govern any difficult case. He rarely failed of carrying with him the popular vote at the close of any debate in which he was interested.

Mr. Reese possessed, in a high degree, the advantage of a fine personal appearance. You could not see him once, but you would be sure to remember him always. He was faultlessly neat in his habits and dress, without however, the least approach to anything like display or affectation.

But it was as a Preacher of Christ that he was held in the greatest admiration. Though his elocution was unstudied, few professors of the art surpassed him in

graceful gesture, distinct articulation, or effective modulation and expression. His style was rich and beautiful, his thoughts natural, pertinent and eminently practical, and the subject matter of his discourses was drawn from the very heart of the Gospel. All over Maryland may be found the seals of his ministry: and these are his best witnesses.

Mr. Reese died in Philadelphia, on the 19th of September, 1851, after a brief illness. His end was perfect peace. His remains were brought to Baltimore, where the funeral services took place in the Green Street M. P. Church, on Sabbath morning, September 21st, Rev. Dr. Waters preaching the sermon from Phil. III: 20. "For our conversation is in heaven:" after which the remains were laid down to rest, in the cemetery of that city. The *Methodist Protestant* of September 27th, speaks of the services as follows:

"Who that was present will ever forget the fervent prayer of Rev. L. W. Bates: the eloquent sermon of Dr. Waters: the gushing tears and eloquent tones of Dr. T. H. Stockton: the soothing and encouraging language of Dr. A. Webster at the grave, over which was read our Disciplinary service for the dead, by Rev. W. T. Wright? But we can say no more now.

'Our heart is in the coffin with our brother.'"

Mr. Reese was married, in his twenty-first year, to Julia Ann, daughter of the late Israel Pierce, for many years a prominent merchant of Baltimore. This lady died in the spring of 1847, leaving no children. In the fall of 1848, he was married to Tamsey Ann, eldest daughter of the late Colonel William Hughlett, of Talbot County, Md. He had one child by the last marriage, which, however, survived him but a short time. —*Sprague's Annals of the American Pulpit*, Vol. VII, pp. 751-4.

REV. LUTHER J. COX.

1791—1870.

"Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."—Col. 4: 12.

As all light emanates from the sun, and all the waters flow from the sea: so Protestant Christianity, draws all its information and authority from "the Law of the Lord, which is perfect, converting the soul;" and from "the testimony of the Lord, which is sure, making wise the simple." In the divine "Law of Liberty," Christ is not only represented as "head over all things to the Church, but the Church is compared to His body," As there are various members in one body, and yet all are necessary to its completion, so it is with the Church. "There are diversities of gifts, administrations, and operations, but it is the same God, which worketh all in all."

Rev. L. J. Cox was not an orator like Snethen, or a profound thinker like Shinn, nor a ripe classical scholar, like the learned McCaine, Jennings and Waters; for he was a layman—a local preacher, and hence had to engage in secular pursuits, in order to secure the comforts and necessities of life. But, he was the bard of the American Methodist Reformation. And there is no doubt, that by his financial and devotional contributions to the cause, and his "laboring fervently in prayers, like Epaphras," for his persecuted brethren, he accomplished the mission designed him to fill, in assisting to found the Methodist Protestant Church.

Luther J. Cox, was born in Queen Anne's County, Maryland, on the 27th of December, 1791. He was converted in 1807, in the sixteenth year of his age, and united with the M. E. Church. He was licensed to preach in 1819, and labored faithfully as a local preacher in that Church, until expelled in 1827, for patronizing the *Mutual Rights*, and for belonging to the "Union Society."

AS AN ECCLESIASTIC,

L. J. Cox, like all Protestant reformers, received the Bible as the only charter of the Church of Christ. He knew that this charter taught that "Christ was head over all things to the Church;" and the *brotherhood* relation of its membership. "For one (and only one) is your Master, even Christ; and all ye are brethren"—equal in rights, rank and privileges. As the Church is represented as but one body, and Christ its only Head, he could not understand how one body needed more than one head. He believed with the immortal Luther, who in discussing with Doctor Eck said:

"The Head of the Church militant is Christ himself, and not a mortal man. I believe this, on the authority of God's testimony, whose word says, He must reign until His enemies be put under his feet. Let us then no longer give ear to those who put away Christ to the Church triumphant in heaven. His kingdom is a kingdom of faith. We *see not* our Head, and yet we are joined to him."—*D'Aubigne's History of the Reformation*, Vol. V, p. 141.

Hence, he was opposed to exacting and discriminating Episcopacy, whose bishops, cardinals and popes arrogate to themselves the right to lord it over God's free heritage, and sway the scepter of authority over the ministerial and lay brethren, without their consent. He did not entertain these New Testament principles of equality, simply as mental convictions, but, like Lu-

ther, Calvin and Snethen, made them the governing rules of his life. He was one of the noble Spartan band, who united with the "Union Society" in Baltimore, in 1824, and unfurled the banner of *Mutual Rights*, and labored to the extent of his ability to secure to the laity—"the Lord's freemen"—the right of representation and suffrage in the government of the M. E. Church. For his devotion to this Apostolic doctrine and practice, he with ten other local preachers, was thrust out of said Church, of which for *twenty* years he had been an active and useful member. He, with those noble men, who had in like manner been made the victims of Episcopal power, met together, and with others of like liberal principles, organized and set in operation the New Testament, Methodist Protestant Church. In this new Church of the persecuted, he continued to act as a zealous, un-stationed minister, until 1869, when he was received as a supernumerary member in the Maryland Annual Conference of the Methodist Protestant Church, in which relation he continued to labor for the Master, until the close of his earthly pilgrimage.

AS A WRITER,

Brother Cox is known to the Church as a lyric poet. With an ardent and devotional temperament, he possessed no ordinary degree of genius for poetry, which, however, the pressure of early mercantile pursuits afforded no opportunity to cultivate. Later in life his impaired health, multiplied cares and zealous labors in the Church absorbed all his attention, and prevented the development of æsthetic tastes and literary composition.

It is a historical fact, that Reformers have music and poetry in their souls, as well as courage and logic ;

and that they sing, as well as discuss and pray. Luther has immortalized himself in hymnology, in the composition of his martyr-hymn, written upon the burning of the Reformers Esch and Voes, on the 1st of July. 1523, by Roman Episcopacy, which commences :

“ Flung to the heedless winds,
Or on the waters cast,”

and his well-known reform battle-hymn, commencing :

“ *Eine vaste Burg ist unser Gott.*”

Zwingle expressed his gratitude to God for the manifestation of His love and mercy towards him in Psalms of praise, and made the mountains of his native Switzerland echo with the songs of Zion. Queen Margaret, of Navarre, tuned her plaintive lyre to her Maker's praise, and by her sacred melodies won many precious souls to Christ in Catholic and infidel France.

Brother Cox is the author of several popular hymns. One of these, arranged to the favorite air of “ Home, Sweet Home,” and commencing :

“ An alien from God and a stranger to grace,”

became exceedingly popular as a class and prayer meeting song ; and indeed has acquired world wide celebrity. Modesty prevented the author from affixing his name to the composition at its first publication, and years after an English journal, while commending its rich spiritual sentiment and its faultless versification, erroneously ascribed its authorship to one of the most distinguished poets in Great Britain. It is still widely copied in Europe and America, and may be regarded as classed, by public criticism, among the standard and permanent favorites of Methodist hymnology.

Like all the Reformers, brother Cox was a great lover of the Bible. It was his compass, chart and sheet anchor. Like the Psalmist, he hid God's word in his

heart, that he might not sin against Him. "His statutes were his songs in the house of his pilgrimage. And, "in His law did he meditate day and night." In June, 1870, only a few days before he exchanged earth for heaven, after reading a portion of the sacred word, he wrote on the fly-leaf of the Bible the following touching lines, in reference to the precious word of God. It was his last poem, and like the fable of the dying swan, this last song was the sweetest he ever sang. How intensely, in the third stanza, does his brave and weary soul pant for the rest and peace of heaven, where the persecuted Reformers who have "earnestly contended for the faith once delivered to the saints," shall lay down the cross and take up the crown, and "enter into the joy of their Lord."

THE BIBLE.

O, precious book! O, book divine!
When shall these roving thoughts of mine
Be all engrossed by thee?
When shall I love thee as I ought?
Treasure of wealth so little sought
By all—alas! by me!

May thy blessed word my footsteps guide,
Light up my path whate'er betide,
Life's troubled journey o'er!
Then clouds and lowering tempests past,
Heaven's sheltered home attained at last,
I'll rest forever more.

There toils and pains and wants and woes,
The scoffs of men and frown of foes,
Shall never, never come;
But endless peace and joy divine
Shall crown this ransomed soul of mine
In that eternal home.

HIS LAST ILLNESS AND DEPARTURE.

As the traveler increases his speed as he nears the end of his journey, so was it with this kind, devotional brother. As years advanced he seemed to grow more and more zealous in his labors, and realize more fully the responsibility of his stewardship. At the village of Hampden, in Baltimore County, Maryland, where he had resided for the last twelve years of his life, his efforts were untiring to secure the erection of a suitable building to accommodate the poor of that region with a desirable place of worship. And the large and stately church building, which now stands in that village is a monument of his unwearied zeal and usefulness. The memory of Brother Cox, and his affectionate labors with this people, will long be remembered by them, and we trust be the means of inciting many among them to imitate his example of self-denial and heroic sacrifices for the good of the Church, and the benefit of their fellow-men.

THE DEPARTURE

Of Brother Cox was caused by the disease of cancer in the stomach. He suffered much but patiently for months until on the 26th day of July, 1870, in his 79th year, he came to the end of his pilgrimage, fully ripe for the Master's use, "as a shock of corn cometh in its season." He retained the proper use of his faculties until the last. And only a few hours prior to his departure, like the venerable Patriarch of old, he sat up in his bed, surrounded with his kind wife and children, when, after urging them to love and trust the God of their father, assuring them that, "if they sought Him, He would be found of them;" and be a husband to the widow and a father to the fatherless.

After giving each of them his parting blessing, he closed his eyes in peace, and without a struggle or a groan he gave up the ghost, and entered into "that rest which remains for the people of God."

The funeral services were largely attended, and especially by his fellow-laborers in the Gospel. Rev. J. J. Murray D. D. delivered a very appropriate and eloquent address, founded upon the Ninetieth Psalm. Revs. J. T. Murray D. D.; D. A. Shermer M. D.; R. S. Norris; J. E. Reed and others, were present to pay their last tribute of respect to this venerated Father in Israel. The remains were laid down in the Greenmount Cemetery in Baltimore, to repose until the resurrection morning, when clothed in immortal beauty, and fashioned after Christ's own glorious image, God shall bid them rise.

—————"Sure the last end

Of the good man is peace—how calm his exit!
Night-dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft!"

REV. REUBEN T. BOYD.

1794—1865.

"So then, brethren, we are not children of the bond-woman, but of the free."—Gal. 4: 31.

One of the many blessings which Methodism has conferred upon the world, has been the introduction and continuance of camp-meetings. These annual meetings, like the Jewish Feast of Tabernacles, bring the spiritual portion of the Church together in one sacred convocation, for the purpose of uniting their efforts in preaching, praising, praying and supplicating a Throne of Grace, like the Apostolic Church on the day of Pentecost, for the baptism of the Holy Ghost, until

"Heaven comes down their souls to greet,
And glory crowns the mercy-seat."

Rev. Reuben Tyler Boyd, was born near Rockville, Montgomery County, Maryland, on the 3d of July, 1794. He was "born again" at a camp-meeting, near his own residence, in 1813, in the nineteenth year of his age, when Rev. Nicholas Snethen and other eminent Methodist ministers were in attendance. He could never tell under whose ministry he was awakened, for, to use his own language, "he liked all the sermons which were preached, very well." He immediately united with the M. E. Church, and became a zealous and consistent member. Subsequently removing to Baltimore, he was there licensed to preach by the Baltimore District Conference of the M. E. Church, on the 25th of February, 1825.

Brother Boyd, with the apostle Paul, and the rest of our venerated Fathers, did not believe that "he was born of the bond-woman, but of the free;" and exercised his liberty of conscience and his right to private judgment, by uniting with the Baltimore "Union Society" and patronizing the *Mutual Rights Magazine*. For thus acting as the Lord's freeman, he with ten other local preachers, who were charged with the same offenses, was arrested by Episcopal authority in the city of Baltimore, in September, 1827, and like Luther, was expelled from the Mother Church, whose justice and prosperity he was laboring to promote.

He shortly after united with the rest of his expelled brethren in Baltimore and vicinity, in forming the Maryland Annual Conference of the ASSOCIATED METHODIST CHURCHES, in 1829. He was ordained Deacon in this Conference, on April 5th, 1829, when Rev. Nicholas Snethen was President, and ordained to the Eldership in the Maryland Annual Conference of the Methodist Protestant Church, held in Georgetown, D. C., April 8th, 1832, when Rev. Eli Henkle was President. He continued to travel as an itinerant minister in the Maryland District until 1838, when he removed by transfer to the North Illinois Conference. While here, he preached for two years on a circuit in Western Kentucky, and thence removed to the Ohio Annual Conference, laboring within the bounds of that District, until 1849, when he returned East, and was again received into the Maryland Annual Conference, in Chestertown, in March, 1850.

The touching circumstances, associated with his re-admission into the Maryland Conference, will not soon be forgotten by those present on that occasion. Some of the brethren expressed fears lest the Confer-

ence might not be able to provide for its increasing list of married men. A venerable layman who had shared with him the odium and the honor of the work of reform in the M. E. Church, rose in his place, graphically describing their mutual trials and dangers. "Take him in," said the brother, "and if you cannot appoint him to a field of labor, I will support him myself." The appeal was irresistible. Many a tearful eye greeted the heroic speaker, as he took his seat. It is perhaps needless to add, that he was unanimously re-admitted.

AS A CHRISTIAN,

He was a man of positive convictions, and manifested but little hesitancy in the expression of his opinions. He was rather impulsive in spirit and manner, and even sometimes curt in style; yet beneath the natural surface, there were pure motives, generous impulses and a warm and loving heart. None doubted his sincerity and piety: these graces shone transparently through all his relations in life, and challenged the respect and confidence of friend and foe. In the afternoon of life, as he neared his Father's house, he ripened fast under the rays of the Sun of Righteousness. The graces of the spirit overcame his seeming acerbity of manner, and assimilated him more fully into the Divine image of Christ, until, like a shock of corn, fully ripe for the Master's use, he was gathered into the heavenly garner.

AS A PREACHER,

He was earnest, pointed and practical. His themes were those generally chosen by Methodist preachers of that day, namely, natural depravity, justification, sanctification and holiness of life, as an essential requisite for happiness and Heaven. His sermons were well digested and arranged, as expositions of the gospel—the apostolic mode of preaching, and delivered with a force

and fervor, which carried conviction to the hearts of sinners and consolation to the children of God.

AS A WRITER,

He greatly excelled, considering his very limited opportunities for the acquisition of knowledge and information. His controversial and other newspaper articles, indicated profound thought, extensive research, and a thorough comprehension of his subjects. A series of articles published in the *Methodist Protestant*, in an exposition of the "Lord's Prayer," were greatly admired by the readers of that paper, and generally regarded as among the best current articles published, upon this important subject of inspired prayer.

Brother Boyd was twice married: first, on December 22d, 1818; and again to Elizabeth, daughter of Eden B. Moore, of Louden County, Virginia, on October 1st, 1835. He continued to travel until the year 1859, when his health failed, and at the kind suggestion of his brethren, his name was placed on the list of superannuates, where it remained until the close of life.

THE END OF LIFE'S JOURNEY.

He was afflicted with a chronic irritability of the stomach, which gave him great pain at occasional intervals; and it was from the prostration of his vital powers, caused by one of these attacks, that he eventually died. His end was perfect peace. Being conscious of his departure, he bade his wife, children and friends farewell, and then while sitting in bed, without a struggle or a groan, he closed his eyes in peace, and "entered into the joy of his Lord." Rev. Dr. David Wilson, preached his funeral sermon, in the M. E. Church, of Clarksburg, Maryland, from II Tim. iv: 6-9: after which the remains were laid down to rest, in the Cemetery of that place, until God shall bid him rise.

REV. WILLIAM KESLEY.

1788—1841.

"And ye shall know the truth and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed."—John viii: 32 & 36

One of the most comforting doctrines of our holy Christianity, is that of Divine Providence. "A father of the fatherless, and a judge of the widow is God in his holy habitation." And the Saviour said: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

This doctrine of Divine Providence, is most beautifully illustrated in the life and history of Rev. William Kesley.

He was born in Philadelphia County, Pa., A. D. 1788, of poor parents, who had to labor hard to secure the common necessities of life. When he was only *eight* years of age, his father and mother were taken from him by death, and like Mephibosheth and Queen Esther, he was left parentless, to work his own way through the storms and trials of an orphan life. The Lord who opened the heart of Lydia, kindly disposed one of his Father's neighbors towards the parentless child, who took him into his family and gave him a desirable home. In the Spring and Summer months, he worked on the farm, and during Winter attended school. He had an unquenchable thirst for learning: and like Dr. Adam Clarke, after laboring hard during the day, would sit up and consume the midnight oil, in the acquisition of knowledge. As is usual, his

industry was rewarded with success. He soon excelled his country teachers in knowledge, and consequently, removed to a higher grade of schools, in order to qualify himself for the honorable profession of teaching, which at that time, seemed to be the great ambition of his life.

He was converted to Christ in 1801, in the thirteenth year of his age, and united with the M. E. Church. His piety, talents and literary attainments soon attracted the attention of the church, and hence, in his youth he was licensed to preach the gospel. He came to Baltimore shortly after, and like Myconius and Farel of the Protestant Reformation, engaged in the profession of teaching, with great success. While here the discussion of Church polity, in view of New Testamentizing the government of the M. E. Church, was introduced by those desiring scriptural reform. Being a thorough American ecclesiastically, as well as civilly, he, like the brave Farel of the sixteenth century, warmly espoused the cause of Reform, by way of discussion, uniting with the "Union Society," and becoming one of the editors of the *Mutual Rights Magazine*, the organ of the Reformers: for which *grave offenses?* he with ten of his compeers, was expelled by the Episcopal authority from the M. E. Church, in A. D. 1827.

AS AN ECCLESIASTIC, OR REFORMER,

Rev. William Kesley, like the ardent Farel, was an intelligent, conscientious and fearless opponent of Clerical Supremacy. He had examined ecclesiastical history for himself, and "knew the truth which made him free," from all doubts and fears in reference to Lay Rights and Ministerial Equality. His logical mind was not slow in discovering the incompatibility and indefensibility of the claims of Episcopal Supremacy,

with the plain teachings of God's "Law of Liberty." He did not hide his talents in the earth, or put his light under a bushel; but believing that a knowledge of "the truth would make the people free" from error, and cause them to appreciate their soul-freedom and manhood-liberty, he entered the public arena of discussion, like Paul, Luther, Zwingli, Farel and McCaine, and earnestly contended for the rights of "the Lord's freemen," as a part of "the faith once delivered to the saints."

As an American patriot, he taught: "That all men are born free and equal: and are endowed by their Creator with certain inalienable rights: among which are life, liberty and the pursuit of happiness. And to secure these rights, governments are instituted among men, deriving all their just powers, from the consent of the governed."

As a Theologian, he thought with Paul, that obedience was the evidence of servitude. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness." Sinners obey Satan, and are therefore his servants. The Jews rejected Christ when upon earth, and obeyed their High Priests and Elders, hence, they were the servants of men. The devotees of popery and prelacy, who implicitly obey their rulers, are also, the servants of men, which relation is most positively forbidden by the Word of God: "BE NOT YE THE SERVANTS OF MEN." —1 Cor. vii: 23. He could not conscientiously ignore his Christian manhood and the positive command of God, by yielding unquestioning obedience to fallible Bishops; hence, like Luther, "here he stood, he could do no other," he was of necessity a Reformer.

With the Saviour and the apostles, he taught that there is no *caste*, or discriminating grades in the ministry or laity of the Church of Christ. That the Church is not a society of masters and servants; but a loving union of BROTHERS—all children of one common parent. Its only Head, Body, Foundation and Governor, the Lord Jesus Christ. Its only law, His Sacred Word. Its membership all elected by the Church, (Rom. xiv: 1) and equal in rights, rank and privileges, and accountable to Christ, their only Master and *Ruling* Bishop. He also taught, "that Jerusalem which is above is *free*, which is the mother of us all;" and that Christians should "stand fast therefore, in the liberty wherewith Christ hath made them free, and be not entangled again with the yoke of bondage."

AS A PREACHER,

He was one of the first to unite with the "Associated Methodist Church:" afterward the Methodist Protestant: entered its itinerant ranks in the Maryland Conference in the dark and trying days of 1828, and continued faithfully in the front, at his post of duty, bravely sharing with his compeers, the toils and deprivations, incident to pioneer itinerant life. As an itinerant minister in the new connection, he was equally laborious and faithful. He was zealous, like his Master; indefatigable in labors like Paul, and gentle in disposition and spirit, like the beloved disciple. And, though frequently called upon as a pioneer, to lecture upon the subject of Church Polity, and explain the New Testament system of the Methodist Protestant Church, in the establishment of new churches, when excitement was at fever heat; yet he manifested so much of the loving spirit of the Master in his discussions, as to give offence to none, who were seeking the truth as it is in Jesus.

As a pastor, he was studious, faithful and industrious. And, whether in the study like Timothy, "giving attendance to reading," or in the chamber, praying and conversing with the sick and dying, or in the sacred desk, proclaiming "the unsearchable riches of Christ," he "magnified his office," and possessed the entire confidence of his brethren, and like the true "bishop,(that is, pastor,) had a good report of them that are without."

As a public speaker, he greatly excelled in exegesis and discussions. Like the venerable McCaine, he was a master of logic. He argued like Paul, and persuaded like Apollos. Judge Hopper of Chestertown, Md., said in a public speech: "I have heard many men at the bar, and in Congress, but I have never heard a more skillful debater than Rev. William Kesley."

HIS CHARACTER.

As a Christian, he was humble, exemplary and consistent: as a husband, kind and affectionate; as a parent fond and indulgent, and as a friend, sincere and faithful.

He was married twice: first to Annie Phillips; second to Julia A. Bates: as the fruit of these matrimonial alliances, he was blessed with twelve children.

HIS LAST ILLNESS AND DEATH.

He contracted his last sickness at a camp-meeting, in New Jersey, in the summer of 1841. On his way home to Chestertown, Md., he was compelled by extreme illness to tarry awhile at Philadelphia, the place of his last appointment from the Maryland Conference. The trip from thence to Chestertown, was undertaken too soon and greatly aggravated his disease, resulting in an affection of the brain and nerves. For some days, though entirely conscious, he was unable to speak so as to be understood. However, by unmistakable signs, he

indicated his Christian experience and wishes, and preserved throughout his afflictions that resignation of spirit and equanimity of mind, for which he had always been so remarkable. One of his attending physicians observed: "that he had never seen any one more perfectly resigned or peaceful." Here, in Chestertown, Kent Co., Md., surrounded by his family and numerous friends, on the 24th day of September, 1841, in the 53d year of his age, in the prime of his manhood, when his intellectual sun was shining in all the effulgence of its meridian splendor, and when like Moses, "his eye was not dim, nor his natural force abated," the Master called him from labor to reward, from conflict to victory and from the cross on earth to a crown of life in heaven. For the past forty years of his pilgrimage, he had been "laying up treasures in heaven." And when the Master came, he found him, like the faithful soldier in the front of the battle, holding up the banner of the cross, and whispered to him in tones sweeter than those of maternal love, and said:

"Servant of God well done,
Rest from thy fond employ;
The battle's fought the victory's won,
Enter thy Master's joy."

His funeral sermon was preached by Rev. Alexander McLain, from II Sam. III: 38:

"Know ye not that there is a prince and a great man fallen this day in Israel."

The remains were laid down under the pulpit of the Methodist Protestant Church, (Wesley Chapel) at Rock Hall, in Kent County Md., to rest in calm repose, until clothed in immortal beauty, he shall rise to die no more.

We close this brief sketch, with that most beautiful poem, written upon the death of this excellent min-

ister, by the eloquent T. H. Stockton, D. D., his fellow-laborer and life-long friend :

“ Hope flies !

And round the dim and dewy scene,
Stalks stalwart Fear, vaunting his prophet-skill :—
“ I saw the hand that touch'd that ample brow,
And thence foretold this pale and sad event !
True, many angels pleaded for his life ;
Some, that his short and compact frame was strong,
As if a youth's, to bear yet heavier years ;
Some, that his mind, matured and well-inform'd,
In facile power still held its varied gifts ;
Some, that his heart, well tried of old and true,
Grew purer and was richer in its love ;
While others, turning gently from the man,
Pointed, with trembling fingers, to a group
Whose home-prayers gush'd in eloquence of tears ;
And others, with their vision on the church,
Spoke of his wisdom and her constant need,
His faith, his zeal, his courage, and his toils ;
And others, by a wider, nobler range,
The common church—nay, more, the common world !
But all their pleas were vain. I—I, alone,
Foresaw, foretold,—by day and night, foretold,
Through every change, foretold—the end is death !
And lo ! the truth ! How pale, cold, silent now !
Form, mind, heart, home, church, world, unheeded, all.
Naught now remains but soon the grave must hide.

Hope fled !

But whither ? Far beyond the range,
Where fear may triumph ! Fear is like the night,
Earth-born and bound to earth ; but sunny Hope
Is here a guest whose native sphere is heaven.
There straight she fled, nor with a lonely flight.
Fear strode beside the corpse, with shade athwart ;
But wiser Hope, with birth-right more sublime,
Ascended with the spirit. Why remain ?
To see the gathering darkness of decay ?

To hear the widow's wail, the orphan's cry ?
 To look on altars hung with funeral crape ?
 And mourn the last heart-rendings of the grave ?
 We soar, sings Hope, still soaring as she sings—
 The soul, aside, all thrilling with the song.
 We soar—and all the little things of earth,
 Are lost, already ; nay, the earth itself
 Dwindles into a star—and disappears.
 We soar—with God's infinity around !
 We soar—with God himself our Life of lives !
 Serene, O soul ! serene ! be all serene !
 What ! does the light transpierce thee ? let it shine—
 'Twill glorify thee, as the sun a gem !
 What ! does the music awe thee ? let it sound,—
 The name of Jesus fills the loudest strain !
 What ! shrink'st thou from the rainbows of the throne,
 And quiverest 'midst the rustling plumes around ?
 Serene, O, soul ! the Lord draws near—" *Well done !
 Thou good and faithful servant ! Enter in !*"

What ! does the joy entrance thee ? Droop thou not—
 Who made, on earth, the blind man eye the noon,
 Shall make thee, here, Himself undazzled see !
 Behold the King !—in all His beauty shown !
 The land immense, with distant beams adorn'd !
 The saints, the angels, lo, their glorious throng !

I see ! I see ! but hide me with your wings,
 Cherub and seraph ! Lead me as a child,
 Close to His throne ! This crown—I'll lay it there,
 Low at His feet ! I feel the Saviour near !
 I see the dear memorials of His wounds !
 My heaven is here ! All glory to the Lamb !"

—*Stockton's Poems*, pp. 184-6.

REV. THOMAS McCORMICK.

1792.

"With long life will I satisfy him, and show him my salvation."—Psalm 91: 16

Life is justly considered the sum^d of all good. In it the highest and noblest objects may be accomplished, and the most grand and sublime purposes executed. Its opportunities are great and golden, and its blessings and results, are as lasting as eternity. But few persons comparatively speaking, has the Lord so highly favored with the great blessing of life, as Rev. Thomas McCormick. He was born in Louden County, Virginia, on the 5th of January, 1792. His parents were of Irish descent, although, both were born in this country. His mother was the daughter of Thomas Moore, an Irish Quaker, or Friend, and came from Waterford, in Ireland, and settled in Virginia, and named the place Waterford, after their native city. In 1798, when he was but five years of age, he lost his best earthly friend—his loving mother, and he was placed in the family of his uncle, Thomas Moore, in Montgomery County, Maryland, where he remained until he was fifteen years of age. From this place, he came to the city of Baltimore, where he learned the carpenter trade. Up to this time he had never heard any other than Quaker preaching; and, although now surrounded by the various other denominations, yet he continued for some time to adhere to the religion of his parents and attend the meetings of the Friends. After a while, he began to visit the Methodist churches, where he soon learned

from the preaching of the gospel, that he was a lost sinner, and that if he was saved in heaven, he "must be born again." He cherished his convictions, and at a camp-meeting held in Baltimore County, Md., in September, 1811, he sought the Saviour and found peace in believing. Like Paul, he did not linger out of the visible Church, but on the following Sabbath, the 4th of October, 1811, he united with the M. E. Church in Baltimore city, under the pastoral care of Rev. John Pitts—"the weeping prophet," as he was commonly called. At that time, there were only four Methodist churches in the city of Baltimore for white, and three for the colored people.

In 1814, his business called him to the Union Manufacturing Works, ten miles from the city. Here he was appointed a class leader; and on the 4th of February, 1816, was licensed to exhort, by Rev. Henry Smith. Returning to Baltimore the same year, he was appointed a leader of a small female class, which grew in numbers, until it had to be divided, and he then took charge of both, until they reached nearly one hundred members, when the two were made into three classes and he continued to lead one of them, until his cruel expulsion in 1827, with other Reformers from the M. E. Church, for belonging to the "Union Society," and patronizing the *Mutual Rights*. He was licensed to preach, October 15th, 1817, by the Quarterly Conference of the M. E. Baltimore city station; and ordained Deacon by Bishop McKendree, on the 21st of April, 1822; and on April 5th, 1829, ordained to the Eldership, in the "Associated Methodist Churches," by Rev. Nicholas Snethen—the President.

As an evidence of his faithfulness, in the M. E. Church, we have only to say, that he has filled every

office in the gift of the Church to a layman: such as class-leader, exhorter and local minister, with great usefulness and acceptability. And in the M. E. General Conference, held in Baltimore, in May, 1876, he was by request, presented to that large and intelligent body, and invited by the Bishops to sit with them upon the platform. Truly, "the world does move—and time flies with healing in his wings."

In 1816, he with eleven others, was appointed a pall bearer, who bore on their shoulders the remains of the venerable Bishop Asbury, from Light street wharf in the city of Baltimore, to the Eutaw Street M. E. Church, where they were laid down to rest beneath its pulpit, where they repose in solemn quietude to-day *

AS AN ECCLESIASTIC,

He is a thorough and consistent Reformer. He attended the General Conference of the M. E. Church in 1816, where the Presiding Elder question was discussed with much warmth and ability: and where the despotic features of this Episcopal system of government was made manifest to his sight and understanding. He also attended the General Conference of 1820, where he saw Bishop McKendree and Rev. Joshua Soule, Bishop elect, over-awe, and by the caucus management of their agents, *reverse* the solemn act of a large majority of the General Conference, in suspending and laying on the table the resolution which authorized the Annual Conferences, to nominate three candidates

*It will be remembered that Bishop Asbury died in Virginia, on his way to attend the General Conference of the M. E. Church, in Baltimore, in 1816; and his remains were brought up to the city for interment, whilst the Conference was in session

for each Presiding Elder district, one of which should be appointed by the Bishop to said office. This overwhelming manifestation of Episcopal power, removed the last vestige of scales from his eyes, when, like Luther, he stood before the world, a Reformer. He saw all the pulpits in the Denomination deeded to the authority of the Episcopacy: the laity all under the control of the Itinerants: the Itinerants under the control of the Presiding Elders: and all the Itinerants and Presiding Elders under the absolute control of the Bishops; they being dependant upon them for their appointments and consequent support. Thus he realized the fact, that the Bishops are not only "the overseers;" but the *over-rulers* of the entire Church.

To check this onward march of Episcopal power, the Reformers labored to introduce lay representatives into the government of the Church, who were not dependant upon Episcopal influence for position like the Presiding Elders, nor like the Itinerants indebted to the Bishops for their appointments and support. Hence, the existence and the exercise of Episcopal power in the M. E. Church, was the very cause of the struggle of the Reformers, in 1824-8, to introduce Lay Representation. As there had been no need for abolition, had there been no slavery: so there had been no need to introduce lay representation, had not the Bishops and Itinerants assumed the right to rule the free church of Christ, without the consent of the laity, or "the governed."

Father McCormick, has been a long and consistent advocate of the New Testament principles of the Methodist Protestant Church. He was a subscriber to the *Wesleyan Repository*, then to the *Mutual Rights*, through all its changes to the *Methodist Protestant* of the present time. He was a member of the first "Union So-

ciety in Baltimore; and a member of the Methodist Protestant Church, from its beginning. In 1869, he was elected a supernumerary member of the Maryland Annual Conference of the Methodist Protestant Church.

God is blessing this venerable patriarch "with long life and is showing him His salvation." Being born on the 5th of Jan., 1792, he is now (1878) in the eighty-seventh year of his age. He is our "beloved disciple," the last of the eleven local preachers, who suffered ecclesiastical martyrdom in the M. E. Church, in the city of Baltimore, in 1827, for the cause of Reform. He was present at the memorable Union Convention, held in Baltimore, May 11-23d, 1877—the observed of all observers; and thrilled the hearts of that large assembly, by reciting his experience of the past, as one of the founders of the Methodist Protestant Church. We close this short sketch of this venerable patriarch, with the following kind and characteristic letter from him, which breathes the very spirit and life of this "Polycarp," of our Church:

BALTIMORE, MD., Oct. 9th, 1877.

My Dear Brother:—

As you desire me to give you a short sketch of my life, I enclose a number of dates and facts, which I hope will answer your purpose in the preparation of your important work. Being born January 5th, in 1792, I am now in the 86th year of my age. Surely I can say with the Psalmist: "With long life, God is satisfying me, and showing me his salvation."

My venerable associates in the work of Reform: Snethen; Stockton; McCaine; Jennings; Shinn; Dorsey; the Reeses; Brown; Springer; Starr; Harrod; Hopper, and others, have finished their course and gone to heaven. Of the sixty local preachers which composed the District Conference here in Baltimore, in 1827, but one only remains to speak of their deeds and record their virtues. And, soon the hand that

pens these lines, will cease to move. But O, blessed and happy thought! I shall soon meet them in that better land :

“Where those long parted meet again,
And meet to part no more.”

As I sat last May, in the Starr Church, in the City of Baltimore, in that memorable Union Convention (of which you were an honored member) and looked back over nearly half a century at our small beginning as a denomination of Christians, and contrasted it with the present, my heart overflowed with gratitude to God. Then, a few local ministers cast out of the M. E. Church, by Episcopal power, and proscribed to the extent of its ability—without prestige, experience, churches, parsonages, circuits or stations: like the holy apostles, leaving their various vocations, without church, homes or prospect of support for their families, to form an itinerancy upon the New Testament principles, “which was everywhere spoken against,” by the popular itinerancy of the M. E. Church. was a most trying duty to perform. Then when I gazed upon that large and grand Union Assembly in the Starr church and beheld not only the number, but thought of the character and relations of its members: college presidents and professors, doctors of divinity and of medicine, governors and lawyers, editors and authors, and ministers whose learning, piety, talents, and usefulness were second to none in the country—and thought of our Colleges, Book Concerns and religious periodicals, and the blessed influence which our Church was now exerting for Christ, my heart was overwhelmed with gratitude, and I involuntarily exclaimed: “What hath God wrought!” “Bless the Lord, O my soul, and all that is within me, bless his holy name!” I felt like good old Simeon, when he said: “Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.” May our beloved Zion accomplish the object of her Divine mission, in spreading New Testament Principles and holiness over this land, and become a blessing to the whole earth! Amen and Amen!

Wishing you great success in your important work, I remain your brother, in the kingdom and patience of Jesus.

THOMAS. MCCORMICK.

REV. ELI HENKLE.*

1787—1867.

"For the Lord God shall help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."—Isaiah L: 7.

Candor, courage and consistency are the prime elements of Christian character. The Christian has nothing to do with consequences, which result from the faithful discharge of duty. He is a soldier of the Cross, and as such, it is his duty to execute the orders of the Captain of his salvation, and leave the result with God. For the want of Christian candor and courage, King Rehoboam, lost his treasures and his fame: while exercising these important virtues, the candid and courageous Asa, "set the battle in array:" put his enemies to flight: enriched his treasury with the spoils of the war: immortalized his name on the page of inspired history and vindicated the goodness and faithfulness of God, in fighting the battles of Israel.

"Be just and fear not,
Let all the ends thou aimest at, be thy country's,
Thy *God's*, and *Truth's*: then if thou fallest,
Thou fallest a blessed martyr."

It was thus with the candid and courageous Henkle, the subject of this sketch. Like King Asa, he had full confidence in God, and in the cause of Reform, "therefore, he set his face like a flint, and knew that he

* We are indebted to the Minutes of the Maryland Conference of the M. P. Church, of 1867, for many important facts in this sketch.

should not be ashamed," of the cause and its results.

HIS BIRTH AND CONVERSION.

Rev. Eli Henkle was born in Pendleton County, Virginia, on the 15th of April, 1787. His father, a most estimable minister in the M. E. Church, had settled in Rowan County, North Carolina: but owing to threatened incursions of neighboring Indian tribes, he removed to Virginia. Here he raised a numerous family—nine sons and two daughters. Six of the sons became ministers of the gospel, and the whole family were made subjects of Divine grace, and members of the same Church with their estimable parents.

The subject of this sketch was converted in the days of his youth, and in 1807, in the twentieth year of his age, was appointed by the Presiding Elder, an assistant preacher to his brother Saul, on Greenbriar Circuit.

In the following year, 1808, he was received into the Annual Conference. In 1810, he was ordained Deacon by Bishop Asbury, in Light street church, Baltimore; and in 1812, he was ordained Elder by Bishop McKendree, at the Conference, held in Leesburgh, Loudon County, Va. He continued in the itinerancy until the Spring of 1813; when owing to the pressure of domestic circumstances, he was obliged to locate. In the Spring of 1815, he resumed his place in the Annual Conference, in which he continued to labor until 1824, when owing to similar causes, he was under the necessity of locating again, which closed his connection with the itinerancy of the M. E. Church.

AS A REFORMER,

He was like King Asa, candid, courageous and decided. He never wearied nor wavered in his zeal and attachment to the cause of Christ and Reform. Like the heroic King of Israel, he was a *radical* Reformer, that is, he advocated reform from the very roots of the

Episcopal System. He did not only claim the right of the Itinerant ministers to elect their "overseers"—the Presiding Elders; but also, the full equality of the Christian ministry, and the right of representation of the local ministry and laity in every department of the Church, as we have it in the Constitution of the Methodist Protestant Church. He was the Knox, of the American Methodist Reformation, and stood in the front, in executing the incipient plans of temporary organization, which were found necessary in perfecting the work of the Convention of November, 1830, which gave form and permanency to the Methodist Protestant Church. He was a ministerial member of the General Convention, and heads the list of fourteen ministers, one half itinerants, the other half local, that represented the Maryland District in that historic council of American Methodism.

On the 2d of April, 1829, Rev. Nicholas Snethen was elected President of the Maryland Annual Conference of the "Associated Methodist Churches," but as he purposed on removing to the West, in order to unite with the Ohio Conference, he declined a re-election in 1830, when Rev. Eli Henkle, the subject of this sketch, was duly elected President for the year 1830, and successively for 1831-2: and again, in 1846-7-8. As President, "he magnified his office." He was firm, dignified, kind and courteous to all; and manifested the finest executive ability, in the impartiality of his appointments, in his general superintendence of the District, and in his exposition and defense of the New Testament doctrines and polity of the Methodist Protestant Church.

AS A PREACHER,

He was lucid, plain and practical. He never aimed at ornamentation or display; but employed such embellishments and illustrations only, as were necessary to

a proper comprehension and reception of the truth. He excelled in explaining and applying the Holy Scriptures—the very highest style of the art, for then we have the Holy Ghost speaking to us through the lips of the preacher. Like the Methodist preachers of that day, he dwelt largely upon the doctrines held by the Church: such as natural depravity; the nature and necessity of the atonement: repentance and the new birth: the witness of the spirit: justification by faith: sanctification: adoption and holiness of life, as an essential qualification for happiness in time and in eternity.

We have the most precious recollections of this excellent minister of Christ, by whom in our childhood we were dedicated to the Lord in Christian baptism; and never shall we know how much we are indebted to his fervent prayers, which were offered for our salvation in that solemn service, until we know as we are known in heaven. And, although the period of over thirty years has passed, since we in our boyhood sat under his ministry, yet we have the most lively recollections of his grave manner and solemn appearance in the pulpit. He seldom smiled and never indulged in repartee or witticism. He possessed but little imaginative and emotional power. Like Paul, his strength lay in his explaining and applying the Word of the Lord to the hearts and consciences of his audience. He did not woo by pathos, or the agonies of Gethsemane or Calvary; but rather impelled his hearers to come to the Cross, from a sense of duty and a realization of their great need of Christ. It was not profound culture, or brilliancy of intellect; but his hard common sense, clear perception of human nature and a realization of the responsibility of his "high calling," which made

him eloquent and successful in the Christian ministry.

HIS CHARACTER AS A CHRISTIAN,

Was unquestioned and above suspicion. No one doubted the sincerity and Christian integrity of Rev. Eli Henkle. Like "Enoch, he walked with God," and demonstrated by the fruits of his holy living the sincerity of his life-long profession. He was wise in counsel, accurate in judgment, kind, courteous and honorable in all the various relations of life. He was held in the highest estimation, as a minister of Christ, by other denominations, as the following testimonial will prove, which was written by Rev. Dr. William Hamilton, pastor of the Ryland M. E. Church, Washington City, a former colleague, and sent to Rev. Dr. Waters, to be used by him on the occasion of the memorial services of the venerable Henkle, in the Green Street Methodist Protestant church, in Baltimore, on Sept. 29th, 1867.

"WASHINGTON CITY, SEPT. 23d, 1867.

Rev. Dr. Francis Waters—Dear Sir :

It was my happiness in 1822, to be associated with Bro. Henkle six months at Wilk Street church, Baltimore. I boarded in the family, and never in any place did I receive stronger proofs of kindness than were bestowed upon me there. My only wish now is, that I could be present at Green Street church, to hear from you the story of my old colleague's life, and also, the manner of his death. My pressing engagements will keep me at home. If the Address should be published, which it will no doubt, you will greatly oblige me by sending a copy to Ryland church, corner of David and 10th Streets. Yours affectionately and truly,

WM. HAMILTON."

THE CLOSE OF LIFE'S JOURNEY.

The venerable Henkle, like the patriarch Jacob, closed his earthly pilgrimage at home, surrounded by his kind family, relatives and friends, at his residence in Baltimore County, Md., on the 24th day of August,

1867, in the 81st year of his age. Time touched him gently in his onward flight, and spared him to see the infant Church, which he assisted in founding, spreading itself throughout our grand Republic, and nobly taking her place beside the other denominations in their onward march to bring the world to Christ.

As he lived, so he died. Calm, joyful, confident, triumphant. His funeral sermon, was preached by Rev. J. J. Murray D. D., from II Tim. iv: 6-8; after which, the remains were laid down to rest, in Mount Gilead Church Cemetery, in Baltimore County, Maryland. A memorial service was held in the West Baltimore Station, on September 29th, 1867: and also, one in the East Baltimore Station, on October 13th, 1867, at both of which, Rev. Dr. Francis Waters improved the solemn occasion, founding his remarks upon Acts xi: 24. He was assisted by Revs. A. Webster D. D.; L. J. Cox; Thomas McCormick; J. R. Nichols; John Sexsmith; Jesse Shreeve; S. B. Southerland D. D., of the Methodist Protestant Church, and Rev. John Baer of the M. E. Church, a life long friend of the deceased. Thus lived, labored and died this faithful man of God: full of years, full of labors and usefulness in the Church of Christ. "He rests from his labors; and his works do follow him."

"It is not death to die,
To leave this weary road;
And midst the brotherhood on high
To be at home with God.

Jesus, thou Prince of life;
Thy chosen cannot die:
Like Thee they conquer in the strife,
To reign with Thee on high."

REV. ISAAC WEBSTER.

1787—1851.

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."—Acts xx: 31.

Pious parents is one of the greatest of all earthly blessings. What the pattern is to the garment, and the moulds are to the metal, in giving it form, parental training is to the young immortal mind. For the first few years of its existence, the infant sees, hears and knows the world only, as it learns it through the parents. They prompt the thought, govern the mind, and by precept and example to a great extent, shape the destiny of their children. Hence, the importance of pious and exemplary parents, to properly train the plastic infant mind, and like Timothy, from a child have them know the Holy Scriptures, which are able to make them wise unto salvation.

Such was the character of the parents of Rev. Isaac Webster. His father Rev. Richard Webster, was a local preacher in the M. E. Church, for a number of years. He and his pious wife were among the first fruits of Methodism in Harford County, Maryland; who like Elkanah and Hannah of old, dedicated their children in infancy to the service of the Lord.

The subject of our sketch was born in Harford County, Maryland, on the 4th of March, 1787. He embraced religion in early youth, and immediately united with the M. E. Church. Thus he consecrated the bud and blossom, as well as the ripe and mature

fruit of his long and useful life to the cause of Christ. Proving the sincerity of his profession by his zealous and consistent life, he was soon appointed a class-leader. The faithful exercise of this office, soon developed his gifts and graces for public speaking; and he was shortly afterward licensed to call sinners to repentance by way of exhortation, a duty for which he was most eminently qualified by nature, grace and acquirements. Increasing in usefulness, and the esteem of his brethren in 1819, he was licensed to preach the gospel, in which relation he continued to exercise himself very successfully for the period of nine years. Being an American in Church, as well as in State, he was of course, a Reformer, and sympathized most deeply with his heroic brethren, who were laboring to New Testamentize the polity of the M. E. Church, in 1824-8. When the crisis came in 1827, and he saw a number of his brethren cruelly expelled, not for breaking the laws of God, or the commission of any act of immorality: but for simply, as American citizens, advocating the claim of the local ministers and laity to the inalienable right of representation in the government of the Church, he immediately withdrew, in 1828, and like Moses, cast in his destiny with that of his poor expelled brethren. Being always consistent, and practicing what he preached, he volunteered as an itinerant in the first organization of the Maryland District of the "Associated Methodist Churches," in the Spring of 1829, from which time he continued to travel and labor most successfully until 1848; when stricken down with paralysis, he was compelled to take a superannuated relation, which was continued until the close of life.

AS A REFORMER,

He was true and loyal to his convictions of right and duty. He warmly espoused the cause of Reform, and

like a true brother chose the association and condition of his oppressed brethren ; and thus like his Divine Master, shared the consequences of the cause he so earnestly advocated. Like the apostle, "he did not confer with flesh and blood," and ecclesiastical popularity; but laid his all upon the altar of the infant Church, and spent the remainder of his life in its service. He was not born to command, but to execute. He was not a Paul, a Luther, or a Snethen, or a McCaine, to discuss theories, investigate systems, grapple with ecclesiastical problems and organize governments; but a loving disciple, who lived near the Master's side, leaned upon his sacred bosom, inhaled and manifested the compassionate spirit of the Saviour to a lost and perishing world.

AS A PREACHER OF THE GOSPEL,

He possessed many excellent traits of character. And, although fully endorsing the principles of the American Methodist Reformation, and unwavering in his attachment to the New Testament polity of the Methodist Protestant Church ; yet it was in the pulpit, as an ambassador of Christ, rather than as a polemic in the controversial arena, that he exhibited his finest traits and capability of character. In style he was plain, lucid, unadorned and earnest, always laboring in view of practical results. He was humble, and unassuming in spirit, and like his Divine Master, meek and lowly in mind. He was exceedingly emotional; and was justly styled in the Conference, "the weeping prophet." Like Jeremiah, his heart seemed to be a flowing fountain ; and he seldom preached, without watering the word profusely with tears. He scarcely ever introduced metaphysical subjects, or those theological questions which belong to the higher realm of thought into his sermons ; but contented himself with

preaching the plain doctrines of the gospel, and like Christ, wept over sinners, and with the apostle, "besought them in Christ's stead, to be reconciled to God."

HIS CHARACTER AS A CHRISTIAN,

Was above doubt or suspicion. He was holy in life, chaste in conversation, dignified and courteous in deportment, and one of the most venerable men in appearance, that it has ever been our privilege to behold. His very presence and spirit indicated to the intelligent observer, his relation to the household of faith, and to the Christian ministry.

His consistent Christian life, won for him the highest esteem and confidence of his brethren; as an evidence of this fact, we have only to state, that he was elected to the presidency of the Maryland Conference three years in succession, namely, in 1837-8-9, besides having filled nearly every other office of importance, in the gift of his brethren.

THE END OF LIFE'S JOURNEY.

The Lord did not remove him like Moses, when "his eye was not dim, nor his natural force abated;" but to show the power of sustaining grace, He laid the hand of affliction upon him, and reduced his noble manly form to a perfect wreck, under the enervating power of paralysis. And though his affliction was of a most distressing character, leaving no hope of recovery, and protracted for over two long weary years; yet he suffered patiently, and said with the patriarch of Uz: "All the days of my appointed time will I wait, till my change come." Whilst blessed with health, he preached the gospel faithfully, by precept and example: and when stricken down by disease, and wearisome days and nights were appointed unto him, he preached it still by suffering patiently and meekly

for years the will of his Heavenly Father; until like "the Captain of his Salvation, he was made perfect through suffering."

On the 4th day of February, 1851, the gold became purified, and the corn fully ripe for the Master's use: "the silver cord was loosed, the golden bowl became broken at the fountain, and the wheel broken at the cistern," when the Saviour called him, and like Lazarus, he left his sufferings and afflictions, and went up "on angels' pinions to rest in Abraham's bosom"—to the heavenly Canaan, where:

"Sickness and sorrow, pain and death,
Are felt and feared no more."

"No sickness there,
No weary wasting of the frame away,
No fearful shrinking from the midnight air,
No dread of summer's bright and fervid ray!

No hidden grief,
No wild and cheerless vision of despair:
No vain petition for a swift relief,
No tearful eye, no broken heart, are there."

On the 6th following, an eloquent funeral sermon was delivered by Rev. D. E. Reese D. D., commemorative of the Christian life, character and labors of this excellent minister of Christ, from Psalm XXXVII; 37:

"Mark the perfect man, and behold the upright: for the end of that man is peace."

His remains were laid down in the Cemetery at Westminster, Carroll County, Md., to rest, until the resurrection morning, when clothed with immortal life and beauty, and fashioned after Christ's most glorious body, God shall bid him rise.

REV. GEORGE D. HAMILTON.

1798—1864.

"Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the Churches, and the glory of Christ."—II Cor. VIII: 23d.

"Diversity in unity," is the striking characteristic of all the departments of earth. How tame and monotonous would be her surface, were it not for her landscapes, rivers, mountains, lakes and seas. And what is more fragrant and beautiful to the sight, than her endless variety of plants, fruits and flowers, which she is annually producing for the good and happiness of mankind. "There is one glory of the sun, another of the moon, another of the stars: for one star differeth from another star in glory." Not in nature, order or design, but simply in magnitude, location and brilliancy. Just so with the Christian ministry. It is not a system of *caste* and discriminating grades: but a FAMILY OF BROTHERS, where the most brilliant and useful are only the first among equals, like the stars in the firmament, the same in nature, order and design:

"Distinct as the billows, but one as the sea."

As adaptation is necessary to success, God has manifested his wisdom and goodness by calling men of different talents and temperament into the ministry, in order to gratify the various tastes and opinions which abound among the children of men.

Like Titus, Rev. George D. Hamilton was a "partner and fellow-helper." Being of a warm and ardent tem-

perament, and of a loving and devotional spirit, like the Sun, he carried life, and heat as well as light and love, wherever he ministered.

He was born in St. Michaels, Talbot County, Md., on the 28th of August, 1798. He was converted to Christ in 1819, in the 21st year of his age and united with the M. E. Church. His piety, talents and zeal soon attracted the attention of the Church, hence, he was licensed to preach the gospel soon after, and a few years after this period, was made a licentiate, and traveled some ten months, under Presiding Elder Joseph Fry, in the Baltimore Conference of the M. E. Church. He read the Reform literature, published by our Fathers, and soon became convinced of the justice of their cause, and the importance of the New Testament polity of the Christian Church. Hence, he immediately severed his connection with the discriminating Methodist Episcopal System, and cast in his lot and destiny with the advocates of Reform. It required no small degree of courage to do this. The highest evidence of valor is not in facing bayonets or artillery, but in standing by our conscience, and like Elijah and the Baptist, speaking and suffering manfully for God and the right. Hunger and reproach are more potent than the sword! Like the apostles, our venerated fathers left all, to follow their conscience and sense of duty. Without churches, parsonages and with but small prospect of support, Rev. George Dyer Hamilton bravely entered the itinerancy of the "Associated Methodist Churches," in the dark and trying days of 1828; and after the adoption of the Constitution of the Methodist Protestant Church, in 1830, he continued a faithful itinerant laborer in the Maryland Conference, until the year 1863, when owing to the in-

creasing infirmities of age, he was granted a superannuated relation, which he sustained until the close of life.

AS A PREACHER OF THE GOSPEL,

He was not noted for originality of thought or manner. He was plain, practical and earnest. Ardent in temperament, emotional in spirit and deeply feeling for the condition of his hearers, like the venerable Isaac Webster, he frequently watered the Word with tears. He did not aspire to prominence or power, but was content to preach the gospel, bring sinners to Christ, build up believers in the faith, and thus be "a doer of the Word," in advancing the Saviour's kingdom upon the earth.

AS A CHRISTIAN,

He was humble, modest, sincere and earnest; a Christian gentleman in the best sense of that important accomplishment. He was a kind husband, an affectionate father, an agreeable companion and a true and faithful friend. He was not perfect or faultless; because he was a man and not an angel! That his executive ability, and financial management was susceptible of improvement, is admitted by his warmest friends; yet those who knew him best, accorded to him purity of intention and sincerity of purpose, in all his dealings with his fellow-men.

THE END OF LIFE'S JOURNEY,

Was as calm and serene, as a summer's evening. And though his last illness, which was the cancer of the stomach, was of a most painful character, and protracted for months, yet knowing, "that his light afflictions which were but for a moment, were working out for him a far more exceeding and an eternal weight of glory," he bore them all with fortitude and Christian resignation.

On the 5th of April, 1864, at his residence in Baltimore, Md., with his kind wife and family around him, he triumphantly closed his earthly pilgrimage, in the 66th year of his age: "grasped the amaranth of eternal bliss," and entered "into the joy of his Lord." His funeral took place on the morning of the 7th following, at the Washington Street Methodist Protestant Church in Baltimore; and beside his family and friends was attended by nearly all his surviving brethren in the ministry, connected with the several stations in the city.

The religious services of the occasion were introduced by Rev. James K. Nichols D. D., the President of the Conference, by reading the 90th Psalm, and the hymn commencing:

"Far from afflictions, toil and care,
The happy soul is fled,"

after the singing of which, the President offered prayer, when the hymn commencing:

"Rejoice for a brother deceased,
Our loss is his infinite gain,"

was sung, when Dr. Francis Waters improved the solemn occasion, by giving a brief sketch of the life, labors and character of this excellent man of God.

Several of the ministerial brethren acted as pall-bearers and proceeded to Greenmount Cemetery, where the religious solemnities were concluded, with the funeral liturgy of the Church, by Revs. D. W. Bates and J. T. Murray D. D., when the remains were left to rest in calm repose, until "the Saviour, the Lord Jesus Christ, who at His second coming, shall change the vile bodies of His saints, and shall fashion them like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

REV. DANIEL ZOLLICKOFFER.*

1790—1862.

"Demetrius hath a good report of all men, and of the truth itself. yea, we also bear record: and ye know that our record is true."—III John I: 12.

One of the most important elements in ministerial character and usefulness, is the possession of the confidence and respect of the world. A tree is judged by the character of its fruit. And, "a bishop must be blameless, and have a good report of them which are without; lest he fall into reproach, and the snare of the devil." Character is a plant of slow growth; but fragile as the morning flower. And yet upon this tender plant of Christian character, depends our usefulness, and our present and the eternal happiness.

But few persons comparatively, possessed like "Demetrius, so much of a good report of all men," as Rev. Daniel Zollickoffer. He was the descendant from a Swiss family, resident in the Canton of St. Gall. His father, John Conrad Zollickoffer, came to this country in his youth. In early life he was an officer in the Army of the King of France: but subsequently held a commission from the Governor of North Carolina, in the American Army, during the revolutionary war of 1776. At the close of the war, he entered into the mercantile business in Baltimore, Md., where he mar-

* We are indebted to the obituary written by Rev. Dr. Wilson; and to MS. kindly furnished us, by his son, Dr. H. F. Zollickoffer, for many important historical facts in this sketch.

ried Caroline Tribolett, and in which city he died after a short illness in 1795.

BIRTH, EDUCATION AND CONVERSION.

The subject of this sketch, was born in Baltimore, Md., on the 17th of September, 1790. In 1804, his widowed mother removed with her family to the farm in Frederick County, where he died. As he was intended for agricultural pursuits, he received only an English education, to which, like Hugh Miller, he added extensive acquirements, by persevering application. In 1811, in the twentieth year of his age, he was converted to Christ, at a camp-meeting near Jefferson, Frederick County, Md.

“He was born and nurtured in the lap of Methodism, his venerable mother being among the first to espouse the cause of the then feeble and persecuted sect.” Thus, like Timothy, he was not only from a child taught the Holy Scriptures, but also the doctrines of Methodism, which were successful in making him wise unto salvation.

The immediate instrument of his conversion under God, was a pious lady resident in Wakefield Valley, who kindly suggested to him the importance of his attending the meeting at which it pleased God to convert his soul. Like Naaman, he entertained sentiments of the highest esteem and gratitude for the Christian lady, who had been the means of leading him to “the Fountain opened for sin and uncleanness.” How encouraging and suggestive is this circumstance! Who can not, like the Jewish captive, or this Christian lady, speak a word for Jesus? Who can estimate the power of female influence, when exerted in the name and for the cause of Christ? Let all Christians obey the Master, and like Moses and Andrew, “go and do likewise.”

He immediately united with the Church, and was soon appointed a class leader, an office for which he was eminently qualified both by nature and grace, and which he filled to the satisfaction of his class, for a long period of his life. Being young, ardent and zealous, he desired a larger field and a wider range for usefulness. The "whitened fields" and the vast multitudes perishing around him for the "bread of life," did not appeal to his warm Christian heart in vain. He immediately began to proclaim the gospel, and

"To tell the old, old story

Of Jesus and his love."

From his ability and success in preaching the gospel, it was evident that he was qualified to accomplish much good in the itinerant ministry, hence, he was frequently urged by those high in authority, to give up all secular business, and like the apostles, enter the traveling connection. But the claim and responsibility of a widowed mother, in connection with his local efficiency in the double character of class-leader and preacher in the community where he lived, were doubtless suggestive of the sphere in which Providence designed him to labor. Dr. David Wilson, in speaking of the neighborhood in which brother Zollickoffer lived, says :

"There were but few Methodists in many portions of the adjacent surrounding country, for years subsequent to the formation of classes at Pipe Creek, Uniontown and Westminster. Lutherans, Friends, and German-Reformed Presbyterians, preponderating in local influences and numbers. Evangelical, Spiritual Christianity was almost wholly unknown. These communities were especially prejudiced against Methodists. Nothing could induce them even occasionally to attend their ministrations. It was in view of these circumstances especially, that there was placed before him an "open door" of usefulness, into which the unknown itinerant could not enter.

Here acknowledged personal worth and influence were essential prerequisites to success. And how faithfully and fully he fulfilled his mission, many living seals to his ministry, can testify. At a protracted meeting held in a school-house where Methodism is not now represented by a church organization, a father and son were converted, the son becoming subsequently an eminent scholar and divine of the German-Reformed Church. For many years his mother's residence was a regular preaching place of the Methodists. Here many of the now deceased yet prominent members of the Church were converted, and here preached Revs. Nicholas Snethen, Beverly Waugh, Jonathan Forrest and Joseph Fry."—*Obituary in the Methodist Protestant*, Nov. 20th, 1862.

AS A REFORMER,

He was among the first in the M. E. Church to espouse this important cause. His father having been an officer in the American Revolutionary war, and fought against the Episcopal King for the principle of representation and self government in the State: it was not strange that the son should be governed by the same spirit which actuated his parent, and contend for the acknowledgement of the same inalienable rights, in the free gospel Church of Christ. As our patriotic Fathers, were willing to give up life and all for civil liberty; so he laid his all on the altar of ecclesiastical freedom, and cheerfully accepted the temporary sacrifice of denominational prestige and personal friendship, in the maintenance of the New Testament principles of the American Methodist Reformation. He was a member of the Convention of 1830, which framed the Constitution and Discipline of the Methodist Protestant Church, and has been on several occasions chosen one of the Representatives from the Maryland District to the General Conference of the Church. Says Rev. Dr. Wilson:

"He sustained the relation of class-leader at Uniontown, at the period of the organization of the new Church, and such

was his influence and the respect felt for his character and opinions, that the entire class seceded with him in a body. Nor was his position less influential in other neighboring communities among whom he had labored.

He was prominently, if not exclusively, the originator of that noble charity, the "Pipe Creek Benevolent Society." The Superannuated Fund Society had not then an existence. When called in and consulted by those honorable Christian ladies, the Misses Saum, and informed of their purpose to bequeath their property to the Church, he promptly seconded their proposition, by drafting the Constitution and procuring the charter of the Society, which is now such a generous dispenser of deserved charities, in our Annual Conference.

AS A PREACHER,

He was chiefly distinguished for clearness, simplicity and pathos. His favorite subjects were themes suggested by the ministry of Christ. Here he found subjects suited to his peculiarities of style, on which his chastened imagination could dwell with delight and profit to speaker and hearer. His sermons were wholly extemporaneous, but were delivered as though each word and sentence had been committed to memory. It is but just to say that in all proper ministerial endowments and attainments, he was the peer of all his contemporaries. He studied carefully the standards of Methodism, such as the works of Wesley, Coke, Benson, Fletcher and Dr. Clarke, and was rooted and grounded in the doctrines of the Church. He did not confine his reading to theology, but was extensively familiar with all the branches of agricultural science, and for many years was a frequent contributor to various agricultural journals. Astronomy, geology, and history he read miscellaneously, with the works of Hugh Miller, for whose productions he had an especial admiration."—*Idem*.

AS A CHRISTIAN,

His character was above question or suspicion. Pure in heart, holy in life and chaste in conversation, he "adorned the doctrine of God his Saviour in all things:" and set an example, worthy of universal imi-

tation. His prominent characteristic was unyielding firmness and fidelity to principle. Others might waver and vacillate, but entrenched in the liberal principles of the New Testament, he stood like "the beaten anvil to the stroke." He was kind, affable and courteous in all his connections with society. An affectionate husband and an indulgent parent, the centre of love and authority in his own family; where, like Abraham, he "commanded his children and household after him, and they kept the way of the Lord."

His heart was as large as the wants of the race, and deeply sympathized with all the benevolent enterprises of the day. The Bible, Tract and Colonization Societies, received his active co-operation and support. His consistent, active Christian life, won for him the highest respect and confidence of the Church, and to day his name is as precious and fragrant as, "ointment poured fourth," in the community where he labored and died.

At the time of his death he held a Swiss title of nobility; and for several years was in annual receipt of the revenues from the Altenklingen Castle and estate near St. Gall. Dr. Billingslea, who for a number of years was the family physician of the venerable Zollickoffer, speaks of him as follows:

"More than thirty years ago it was my esteemed privilege to form the acquaintance of this good man. It was at the commencement of my professional career. I was a stranger among strangers. He took me by the hand, cheered me in despondency, counseled me in trouble, and aided me in need. I have known him longer than I have any other minister of the gospel, and it affords me great pleasure, as an old friend and neighbor, now that he is no more, to say, that there is not a living man on earth in whose *consistent, Christian character* I had more confidence. Bro. Zollickoffer was one of those rare men, whom God in His providence occasionally

raises up to be a blessing to the community in which he lives. Where is his like? Who shall fill his place? In his younger days, often I have seen him at early Sabbath morn, wending his way to Woodsboro' and Israel's Creek, seventeen or eighteen miles from his home, to fill his Sabbath appointments. Monday morning would find him at home, laboring with his own hands on his farm. Many times to my own knowledge has he been called from his farm by day, and his bed by night, to visit the sick and dying, and often through the week at the busiest farming season, to bury the dead. He was a man of exceeding great firmness and decision of character, strong mind, quick and clear in all his perceptions, and logical in his conclusions. An impressive, earnest, practical preacher—in social intercourse, charming and instructive and whatsoever might be the topic of conversation, it seldom ended without giving it a religious direction. The time must come in all our history, when we shall see each other for the last time.—May our last words to each other, like his, be kind words, that shall do us good! Interesting as Bro. Zollickoffer was in all the relations of life, he was never to me so charming as in our love-feasts. When he arose to speak, you saw the firm and dignified man melting into tenderness,—his countenance radiant with joy,—the big tears rolling down his cheeks, while from his overflowing heart gushed strains of love and praise, that moistened every eye and melted every heart. Farewell, Bro. Zollickoffer!—Friend after friend is passing away. The cords that bind us to earth are one by one being sundered, but, thank God, they are drawing us nearer and nearer our better home in heaven."—*Methodist Protestant, Nov. 5th, 1862.*

THE END OF HIS PILGRIMAGE.

The time of his departure, seemed highly suggestive of the fullness and completeness of his Christian life. It was in the Autumn of the year and of his life. When the fruit was fully ripe and the sheaf ready for the heavenly garner, that the Master came and summoned him, to "come up higher and see his glory."

But a few days before his death, he had walked to Uniontown, a mile distant, and returned in an hour.

This was his last out door exercise. That night he was attacked with symptoms of his chronic lung disease. Dr. Martin, the family physician, was promptly called, and again the disease yielded to the usual remedies. But on Saturday morning there was a great change; and it was apparent that all human effort would be of no avail. Remaining nearly all day in a state of unconsciousness, he only recognized those around him when aroused from his heavy slumbers. In the early morning, Rev. P. Light Wilson calling in, inquired if he knew him? He replied in the affirmative, and seemed lost to all earthly objects. Several times during the day he motioned his hands significantly indicating his conviction that he was passing away.

Thus, on the 1st of November, 1862, as calmly as the close of a summer day—without one intervening cloud, his sun of life, sank down behind the horizon of time, to rise and shine forever in glory.

Rev. T. M. Wilson delivered an appropriate funeral discourse from John XI: 25-6, commemorative of the Christian life and character of this laborious servant of Christ. "His remains were then laid down to rest, beside those of his sainted mother and his beloved wife, and all around his neighbors and their children who had long since preceded him to the grave. To most of whom, he had preached in life, comforted in sickness and laid to rest in the grave. There, in sight of his late home, guarded by angels above, and the beloved on earth, lies the noble form of Rev. DANIEL ZOLLICKOFFER :

"Waiting for the coming
Of the resurrection morn."

REV. FREDERICK STIER.

1783—1851.

"Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."—Jer. 1: 8.

The gospel minister is a religious sentinel, and his great business is to "preach the Word," watch for souls and give warning of approaching danger. "So thou, O Son of man I have set thee a watchman unto the house of Israel: therefore, thou shalt hear the word at my mouth, and warn them for me." Says Gurnall: "A minister without boldness, is like a smooth file, a knife without an edge, a sentinel that is afraid to fire off his gun. If men will be bold to sin, ministers must be bold to reprove them." And such was the character of the Rev. Frederick Stier, the subject of this brief sketch. He was as bold as Elijah, and as fearless as John the Baptist, in the denunciation of sin.

He was born in Frederick County, Md. on the 17th of May, 1784. He was converted and joined the M. E. Church in the days of his youth. His consistent life and talents, giving much promise of future usefulness, he was soon licensed to preach, when so great was his zeal and success in proclaiming the gospel, that he was received into the Baltimore Conference of the M. E. Church, as an itinerant, in 1802, in the nineteenth year of his age. He continued in the traveling connection of the M. E. Church, from 1802 until 1825, a period of twenty-three years, during three of which, he filled the office of Presiding Elder.

Accepting the New Testament, as the only charter of the Christian Church, he believed with Luther, that Christ is the only Head, and General Superintendent of the Church. (Rev. II: 13-20). With the logical McCaine and Kesley, he rejected discriminating Episcopacy, and believed in the Equality of the Christian ministry, in order and authority, (Matt. XXIII: 8); the Brotherhood of the race, and the consequent mutual rights of the ministry and laity, in the free Church of Christ. He also believed that the principles of rectitude were immutable and eternal: the same in every age, condition and relation of life. Hence, he argued, if representation and the right of private judgment are inalienable in the State, they must be equally so in the Church. If suffrage was right for sinners, it could not be wrong for saints. If, "all just governments derive their authority from the consent of the governed;" then the laity in the Church possess this inalienable right of representation, or else Cæsar is more equitable than Christ, and the State more just and liberal, than the Church, "the light of the world."

Entertaining these American and Scriptural sentiments, he united with his expelled brethren, and like Paul, laid his all upon the altar of the young Church of the persecuted, and cheerfully shared her toils and joys, until the close of his useful life. He united with the Maryland Conference of the "Associated Methodist Churches," in 1829, when Rev. Nicholas Snethen was President, and there were only twelve ministers in the Conference, and was appointed pastor of St. John's church, in Baltimore, the same year.

AS A PREACHER,

He was a man of accurate judgment, of good common sense, which is so important to the success of a

minister, and of strong native intellect. As his educational advantages were very poor in his youth, his literary attainments were comparatively limited. But applying himself closely like Timothy, to the study of the Word, by calling into requisition such aid as commentaries and other works afforded, he soon obtained a considerable degree of the knowledge of theology; and like Apollos, "became mighty in the Scriptures." His style was similar to that of the Methodist preachers of his day. Bold in statement, practical and earnest in the illustration of saving truth, and warm and conclusive in argument. He carried no varnish or literary polish, paid but little attention to rhetoric or the classical character of his sentences. He shot barbed arrows, dipped in the blood of the Lamb, from the gospel bow; and was indifferent to great accuracy in language, providing he could break sinful hearts, and thereby bring them to Christ.

At a camp meeting in Maryland, while preaching on the Sabbath afternoon, to a large and attentive audience a shower of rain suddenly came down upon the people, when the congregation, of course, broke from their seats in pursuit of shelter. The venerable preacher, beholding his hearers leaving him so abruptly, cried out in a stentorian voice and said: "If you unconverted persons do not repent of your sins, there will be a worse stew than this, "when God shall rain snares, fire and brimstone and an horrible tempest upon the wicked." Having delivered this comforting benediction to his running hearers, he retired to the preachers' tent for rest. He was as plain with professing Christians, as with sinners, and according to the direction of the apostle, "rebuked them sharply, that they might be sound in the faith." In holding an extra meeting at a certain church, after preaching a warm gospel ser-

mon, he invited the brethren to come forward to the altar, to lead in the exercise of singing and prayer. But, as the tide of spirituality was very low, not a brother came to the front. On the next evening, after the delivery of another earnest sermon, he invited penitents to come to the altar when two persons presented themselves for the prayers of the church. This unexpected result started the church from its slumbering state of apathy, and several of the brethren came up towards the altar, when the preacher met them in the aisle, and holding up his hands by way of warning he cried out: "go back brethren, go back—go back to your seats; there is holy fire here at this altar, and you will get burned if you come up here." The reproof was so bold and so unexpected, that it came like a thunderbolt from a cloudless sky. Its influence was electrical upon the membership, and aroused them from their state of luke-warmness, to one of zeal and activity for God.

AS A CHRISTIAN,

He possessed the confidence of the Church and the world. Though positive in his convictions, curt in style and blunt in his manner of expression; yet he possessed a warm Christian heart, which beat with generous impulses of love and zeal for the cause of Christ and the brethren. He was a man of strong faith and unwavering confidence in God. And though but a man, and liable, like Elijah and others, to be mistaken in judgment and consequent action, yet it is believed by those who knew him best, that he was always actuated by the purest of motives and sincerity of purpose, and that even, "his failings leaned to virtue's side."

Like his Divine Master, his love and zeal for the salvation of sinners, was as broad as the race. Hence, he was enthusiastic in the cause of Missions, and at

the time of his death, in 1851, in the 68th year of his age, was employed as General Traveling Agent of the Foreign Missionary Board of the Methodist Protestant Church, to whose interest his whole soul was most ardently devoted. His last Sabbath on earth was spent in preaching two missionary sermons, and taking contributions for this good cause. Thus, like the sainted Martyn, and Drummond, he fell at his post, with his armor on, and went directly up from labor to reward.

THE END OF LIFE'S JOURNEY.

At the solicitation of friends living in Ohio, he visited that State in October, 1851, and while there at Freemont, was suddenly stricken down by paralysis and on the 17th of October, 1851, he calmly and willingly laid down the cross and went up to receive the crown of life, and "be forever with the Lord." The following description of this venerable man's departure is given by Rev. A. Abbott, who says:

"He came to my house on Wednesday, the 15th inst., at about 3 o'clock, P. M., in good health and spirits, somewhat fatigued with his journey, but yet appeared cheerful and conversed freely. Stopping over night he arose in the morning in good health, ate his breakfast with good appetite, and spoke of enjoying unusual good health, and how well he had endured the last part of his journey. When the family gathered for morning worship, he read and prayed with great fervency, and as he made mention of the heathen nations, and the "men and women that were holding up the light of life to them," his soul seemed to kindle into an ecstasy, and he was wrapped into an ardor that held him to the throne of grace, and the condition of those destitute of the gospel for some moments, and with great earnestness.

After breakfast he started for brother Reimsberg's, about a quarter of a mile distant, where I promised to spend a part of the afternoon with him. After an absence of half an hour, a little boy came running and said, "that man wanted me to

come over there, for he could hardly speak." I hastened to him without delay, and as I sat down by him, (he was sitting at the table,) I saw his countenance had changed, his left eye and cheek were drawn down, and I said, "Father Stier, you are unwell;" he nodded an answer, and handed me the following note which he had just written.

"Br. Abbott, I left your house in as good health as usual. When one third of the way, I found that I could not use my tongue as usual; I cannot articulate; I have no pain of body; my mind is at peace; my soul cleaves to my Saviour.

"October 16, 1851."

F. STIER."

His funeral sermon was preached by Rev. A. Abbott, from II Timothy IV: 6-8. After which, his remains were laid down to rest in the Bowlus family graveyard in Sandusky County, Ohio; a quiet, retired and well enclosed private cemetery. A fine marble monument, erected by the contribution of his friends in the Maryland Conference, marks the resting place of the remains of this man of God, and has inscribed upon it:

REV. FREDERICK STIER,

Born in Frederick Co., Md., on May 17th, 1784:

Died in Ohio, October 17th, 1851.

Aged 67 years and 5 months.

A memorial service was held in the Aisquith Street Methodist Protestant Church, in Baltimore, on Sabbath morning, November 1, 1851, when Dr. John S. Reese, delivered an eloquent funeral sermon from Rev. XIV: 13, commemorative of the Christian life and labors of this venerated man of God. Dr. Francis Waters, followed with a supplementary address, delineating the many virtues and excellencies of character, of his life long compeer and friend—Rev. Frederick Stier. "He rests from his labors and his works do follow him."

REV. WILLIAM C. LIPSCOMB.*

1792.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."—Job V: 26.

If witnessing the growth and success of an enterprise, is a source of pleasure and gratification, Revs. Thomas McCormick and W. C. Lipscomb ought to be abundantly satisfied with their participation in the organization of the Methodist Protestant Church. Being born in 1792, these venerable patriarchs are now (1878) in the 87th year of their age. With long life God is satisfying them, to bless the Church with their counsels, prayers and means, and to encourage the young Elishas, who are now "bearing the burden and heat of the day;" and "showing them His salvation." They have not lived like Pythagoras, to see their just and liberal system, fail and pass away; but like the "Father of his country," to see their New Testament principles of government take deep root in the hearts of the American Nation, permeate all the other Methodisms of the World, and bring forth a blessed harvest to the honor and glory of God. Thus have the principles, efforts and sacrifices of our venerated Fathers been fully vindicated, by the stern logic of progressing historical events. Truth, like its author, may be buried for a season, but it will have a resurrection morn-

* We are indebted to the subject of this sketch, for a brief MS. autobiography, which would afford us much pleasure to publish entire, if we only had space, in this limited work.

ing, and come forth triumphantly from its temporary tomb, and march on from conquest unto conquering.

Rev. William C. Lipscomb, was born in King William's County, Va., on the 13th of September, 1792. His parents removing to Georgetown, D. C. shortly after his birth, it was there where he grew up to manhood.

CONVERSION AND JOINING CHURCH.

He was brought to feel his need of Christ, in the fourteenth year of his age, and united with the M. E. Church of Georgetown, D. C. under the pastorate of Rev. John Bloodgood. The Sun of Righteousness did not illuminate his mind instantaneously by its full meridian light, as in the case of Bartimeus; for it was for months, that he only "saw men as trees walking." But the light came to his mind gradually, like the rays of the morning, and as he went forward in the discharge of his Christian duties, like the lepers, "he was healed" of the malady of sin.

He was not only a hearer, but "a doer of the Word." In 1816, he was appointed the leader of a female class, by Rev. William Ryland, his pastor, in which relation he was very popular and successful. In 1820, he was appointed Steward, and shortly after elected Secretary of the Missionary and Sunday School Societies, and leader of the choir of the church.

AS A REFORMER,

He was among the first, who in 1823, took a firm and decided stand in favor of a modification of the government of the M. E. Church. He was a member of the Convention of Methodist Reformers, which was called for the State of Maryland and the District of Columbia, and held in the English Luthern Church, in the city of Baltimore, on November 15th and 16th, 1826. This Assembly provided for a general Convention, to be

held on the 12th of November, 1828, in St. John's Lutheran church, in the city of Baltimore, Md.; of which he was a prominent member. As the expulsion of the Reformers had been endorsed by the General Conference of the M. E. Church, held previously in May, in the city of Pittsburgh, Pa., the Convention adopted a series of Conventional Articles, to promote union of effort and custom among the expelled brethren, until the general delegated Convention, which was to meet in 1830, should prepare a suitable Constitution and Discipline for the new Church.

At this Convention, brother Lipscomb offered the following resolution which was adopted :

"Resolved, that a committee be appointed to prepare a Constitution and Discipline, to be submitted to the Convention, which is to be held on the second Monday in November, 1830, in the city of Baltimore, Md."

Believing only in the one New Testament order of the ministry, he of course, rejected the Deaconship, as a clerical rank, regarding it simply as a financial office, in the Church.

As the M. E. Church was acting as an organized body, in ignoring and trying to prevent the introduction of Lay Representation into her Polity : the Reformers thought it was no more than right, that they, as Christian and American freemen, should also organize in order to secure their inalienable right to Representation in the government of the free Church of Christ.

But, as no person can do his duty without making enemies, this zealous brother, soon learned that his active work in the Convention had aroused the displeasure of the Episcopal party at home. At the first quarterly Conference after the Convention, the official character of Gideon Davis ; William King and W. C.

Lipscomb was arrested, and a preamble and resolutions were passed, requesting the pastor to remove the said brethren from their official positions as stewards and leaders in the Church, on account of their participation in the Reformers' Convention, lately held in Baltimore. Thus the Episcopal party triumphed, and these valient advocates of the New Testament Polity of the free gospel Church, were deposed from their positions of honor and trust, here in free America. But the cause of truth is ever onward, though it be through the dungeon and the Cross. Brother Lipscomb in speaking of the transactions of this period says:

"The entire preamble and resolutions were unanimously adopted, with the exception of a brother who left the house before the vote was taken—the accused not voting. We immediately retired from the sanctuary in which we had so long worshiped, and drew up together on the street in front of the church. Brother Davis made some suggestions as to what he thought it prudent should be done in consequence of the unpleasant condition in which we were so unexpectedly placed. His remarks were duly appreciated, but my thoughts ran in a different direction, of which he had no conception whatever, until thus expressed, *"I am for a separation forthwith."* Brother Davis immediately responded, *"and so am I."* Brother King, with some hesitancy and much feeling observed, *"We had better think a little."*

Accidently, several of our brethren were brought together, a few evenings after the Quarterly Conference, when the all absorbing topic of conversation was their doings, and a suitable remedy for the future. The conclusion was finally reached, to risk a proposition for withdrawal from the Church of which we were still members, and form a new organization. A meeting for this purpose was held on Tuesday evening, December, 2d, 1823, in the Presbyterian church, brothers John Eliason was elected chairman, and Francis King secretary. Devotional services were conducted by myself. A paper prepared by Brother Davis, was submitted and read,

briefly setting forth the grievances to which we had been subjected by the authorities of the M. E. Church, because of the support we had given Reform, and proposing to sever our connection with said Church. A copy of this paper now lies before me, bearing the names of *twenty-two* males, and *seventeen* females. After the signing of this paper it being a formal withdrawal from the M. E. Church, on motion of brother Lipscomb, it was

"Resolved, that the Conventional Articles adopted at the late Convention of Reformers, holden in the city of Baltimore, is hereby declared to be the ground of our union with the Associated Methodist Churches."

By this action, the seceders became the first members of the Methodist Protestant Church, in the District of Columbia, if not the original organization of said Church in the United States. Prompt and unremitting efforts were made to secure religious services. A large public school room having been secured, the services for the first Sabbath of December, 1828, were held under the ministrations of Rev. Alexander McCaine, one of the first martyrs of the American Methodist Reformation, in Baltimore. The evening services for this very unusual Sabbath, were also conducted by brother McCaine in the Presbyterian church, and the Sacrament of the Lord's Supper celebrated. The exercises thus commenced, were regularly continued every Sabbath, chiefly by Baltimore brethren, until the services of a resident pastor were obtained."

The fine executive and devotional abilities of the faithful Lipscomb were duly appreciated, and immediately brought into requisition in the new Church. He was elected steward and class-leader, and his great success in filling these responsible positions, were of the greatest importance to the prosperity of the infant Church. In 1829, six brethren withdrew from the Foundry M. E. Church, in Washington, D. C., organized a class, and united with the Associated Methodist Church at Georgetown, D. C., and elected brother Lipscomb their class-leader. He continued to walk

two miles every week, to lead this class, until in 1832, when these Washington brethren erected a church building for themselves, and became an independent Associate Methodist Church. Recognizing and appreciating the valuable services of brother Lipscomb, the Quarterly Conference unanimously requested the Maryland Annual Conference to recognize them as a Station, and "that brother W. C. Lipscomb be placed in charge of the society." The request was granted, and President Henkle, placed in his hands a letter of employment, as Superintendent of this society. The Annual Conference of 1833, recognized this appointment as "Tabernacle Station," with Rev. William Kesley as pastor. Thus originated the Ninth Street Station, of the Methodist Protestant church, in Washington City, D. C.

Recognizing his talents and consistent Christian life, he was licensed to exhort on the 28th of June, 1829: and on the 3d of October, 1829, licensed to preach the gospel, in both instances by the Quarterly Conference of the Associated Methodist Church of Georgetown, D. C. In 1832, he was ordained Deacon, by President Henkle of the Maryland Conference. In speaking of this ordination he says:

"Candor here prompts me to state, that acceptance of this position so kindly assigned me, was not because of a belief that the order of Deacon, as then held among us, was an apostolic arrangement, or a necessary appendage of Church economy. I did not believe either. The actuating reasons were:—respect for the established usage of the Church—regard for the opinions and wishes of those in whose judgment and integrity, I had full confidence, and an ardent desire to do what I could to increase the ministerial strength of our infant Zion, at that time, so peculiarly necessary for its success and prosperity."

On April the 8th, 1834, he was ordained Elder by President John S. Reese. In view of his long, consistent and useful life, and his unwavering fidelity to the doctrines and Polity of the Methodist Protestant Church, he was in 1869 elected, in the 77th year of his age, a member of the Maryland Annual Conference: and by request of President Southerland, preached the opening sermon before that body, in Westminster, Md., on the 9th of March, 1870.

He was not a member of the historic Convention of 1830, which formed the Constitution and Discipline of the Methodist Protestant Church; but was nevertheless, elected Secretary of that important body, and unanimously voted the privilege of the floor, a mark of distinguished honor, confidence and respect. He was a member and the Secretary of the General Conference, which met at Georgetown, in 1834; and again a member, in Pittsburgh in 1838: and again, in Baltimore in 1842, when he was Chairman of "the Committee on means of Grace." He was also a member in Baltimore, in 1850, and was elected President of the General Conference which met in Lynchburg, Va., in 1858, where the Church divided on the subject of slavery. He labored most earnestly to prevent the division of the Church, and in connection with Rev. Josiah Varden, presented a carefully prepared paper, in view of pouring oil upon the troubled waters, and securing pacification and harmony of action; but the kind effort failed, and the Church in the North and South parted for a season, like Abraham and Lot, in order to prevent trouble and crimination in the future. He was a member and temporary Chairman of the Methodist Protestant Convention, which met in Montgomery, Alabama, on the 7th of May, 1867.

Possessing the full confidence of his brethren, and being always ready to serve the Church, he has been a lay delegate in the Maryland Conference for the years : 1840, '44, '45, '50, '53, '59, '61 and '65; and was Chairman of the Electoral College, which met in Philadelphia, Pa., in April, 1858.

HIS CHARACTER AS A CHRISTIAN

Has never been questioned. He is consistent, zealous, and faithful. Has never wearied nor wavered in his advocacy of the principles of the American Methodist Reformation; but has been as true to the New Testament Polity and doctrines of our Church, as Ithuriel was to his misson, or as the needle, to the pole.

He has been frequently honored with every office in the gift of his brethren, from Steward in the local church, to the Presidency of the General Conference* of the Denomination. And in all these positions to which he has been called by his brethren, he has "magnified his office." He is very positive in his convictions, unreserved in his manner of expression, and like most of the aged, has a very high regard for the customs and usages of the past. He has none of the pliability of the willow in his natural composition, but seems to be made up entirely of the granite rock of firmness; and had he lived in the 16th Century, would doubtless have been, not a vacillating Erasmus, but an inflexible Puritan Knox or Milton. Socially, he is kind, courteous and affable, and although inclined to be reserved, yet is a kind parent, an affectionate husband and an exemplary Christian gentleman. And, if faithful service is an evidence of greatness, as taught by Christ, he ranks among the first in the Denomination, as his life has been spent in the various spheres of labor in the Methodist Protestant Church.

REV. WILLIAM COLLIER, D. D.

1803.

"The joy of the Lord is your strength."—Neh. V : 10.

Among the profusion of blessings which crowd our pathway through life, none are more desirable and important than a contented mind and a cheerful and hopeful disposition. "The Kingdom of heaven is within us;" and we should draw continual supplies of consolation from this unfailing source of happiness. If the Christian has not earthly wealth and renown, he has "Christ in him the hope of glory, and godliness with contentment, which is great gain." And as the Israelites had light in their dwellings, while those of the Egyptians were enshrouded in darkness: so the Christian has, "joy and peace in the Holy Ghost, and rejoices with joy unspeakable and full of glory," while passing home to heaven, through a world enveloped in thick moral darkness.

There is no grace more becoming the Christian character, than that of cheerfulness. It does not only make its possessor happy; but enables him like the Sun, to dispense life, light and happiness, where ever he goes. While other graces defer the day of compensation, cheerfulness pays as it goes; as its possessor lives in a heavenly atmosphere: "rejoices evermore," and carries that joy and peace in his soul, which:

"Smooths the rough paths of life and makes them even,

And opens in the breast of all a little heaven."

Christian cheerfulness is a panacea for nearly all the

ills of life. Like the air we breathe it is free to all, and can be enjoyed by all, under all the circumstances of life. It promotes health, peace and happiness; gives vigor to both body and mind, and reflects the true character of the religion of Christ, "whose ways are ways of pleasantness and all her paths are peace."

In all our circle of acquaintance, we have never known a minister who has more of the sunlight and cheerfulness of Christianity in his heart and life, than the Rev. William Collier, D. D., the subject of this brief sketch. His spiritual sky seems always clear. He appears to live in the atmosphere of May, the year round, and has but few, if any of the cheerless days of November, in his religious experience.

BIRTH AND CONVERSION.

He is the son of William and Elizabeth Collier, and was born in Washington County, Md., on the 11th of May, 1803. He was blessed with pious parents and attributes his awakening to a consciousness of sin, to their holy lives and pious instruction.

He made a public profession of religion in 1817, in the fourteenth year of his age, and united with the M. E. Church at Hagerstown, Md., under the ministrations of Rev. R. S. Vinton. Manifesting more than ordinary talents and that holy zeal, which has characterized him through life, he was licensed to exhort in 1822, and to preach the gospel in 1824, under the pastorate of Rev. Joseph Lybrand.

As his parents were only in ordinary financial circumstances, he received nothing more than a common school education. But as he contemplated entering the ministry, he applied himself very closely to study, and like the venerable McCaine, Kesley, Dr. J. S. and

and Levi R. Reese, his noble compeers in the work of Reform, engaged in the honorable profession of teaching school, and by persistent application, soon became a good English scholar.

He was converted to the cause of "Mutual Rights," by reading a tract written by Rev. Ezekiel Cooper of the M. E. Church, on Lay Representation. And being a true American in Church, as well as in State, he deeply sympathized with the cause of Reform, and became so much incensed at the arbitrary expulsion of his brethren in 1827-8, that he withdrew from the M. E. Church in 1829, and like the great law giver of Israel, cast in his lot with his ostracized brethren.

ENTERING THE CONFERENCE.

As Christians never lose by following their conscience and doing right, he was kindly received by his expelled brethren, and immediately licensed to preach the gospel; and in 1829, recommended to the Maryland Conference, as a suitable person to enter the itinerancy. But, being seriously ill and not able to attend the Conference, of course, was not received, but labored that year under President Henkle, and was regularly admitted the following year, 1831. In 1832, he received his first Conference appointment, which was Anne Arundel Circuit.

On the 9th of April, 1832, he was ordained Deacon by President Henkle; and on the 8th of April, 1834, was ordained Elder by President Dr. J. S. Reese. Like Timothy, "he studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" and soon took rank among the first ministers in the Conference.

AS A PREACHER.

While fraternal and courteous to all Christian denominations; yet he is an enthusiastic lover of the doc-

trines and usages of Methodism. None understand her doctrines better, or more fully appreciate this form of "Christianity in earnest." His natural talents are of the first order. Clear in perception, and in comprehension, accurate in judgment, quick in the discovery of truth and ready in its application. Like Baxter and the fervent McCheyne, he always seems deeply impressed with the importance of his subject, and speaks as one, who "has a message from God for you." He is logical in method, perspicuous in style, fervent in spirit, solemn in manner and pointed and practical in "declaring the whole counsel of God." His voice is clear, and penetrating, his gesticulation natural and graceful, and his whole manner solemn and impressive in the sacred desk.

Being a thorough Methodist, he is a great lover of camp-meetings, and when in his prime, was one of the most popular and effective ministers among those, who preached in the "tented grove"—being able to compass with his voice, the large congregations, with apparent ease and the most happy results. In 1845, it was our privilege when a boy, to hear him deliver a most eloquent memorial sermon, on the life and character of General Andrew Jackson, who departed this life on the 8th of June, 1845. The sermon was delivered in the grove near Westminster, Carroll County, Md., where Western Maryland College is now situated. The text was Rom. XIII: 7: "Render therefore to all their dues;" and for the space of one hour and a half, he held that vast assemblage spell bound, by the mighty power of his fervent oratory, and never shall we forget the impressions made upon our youthful mind on that occasion. In 1874, he was granted a superannuated relation, in the fifty-third year of his ministry, and in the seventy-first, of his age.

AS A SCHOLAR.

Like Drs. Adam Clarke, H. B. Bascom and many others of the best in the land, he is self-made, which is an everlasting honor upon his industry and perseverance. To his English education, which he received in his youth, he has added by persistent application a thorough acquaintance with theology and its cognate branches, and such a degree of knowledge of the Hebrew, Greek and German languages, as to be able to read and translate them with ease and facility. He is also well versed in many of the arts and sciences, and well read in the religious literature of the day.

He is a forcible and perspicuous writer, and has contributed many important articles to the religious periodicals of the day. It is to be deeply regretted, that he has not given to the world, in a permanent form, some of the benefits of his cultured mind and long and rich Christian experience. In recognition of his ability as a preacher, and his attainments as a scholar, he received the degree of Doctor of Divinity, in 1861, from Waynesburg College, Pa.

In 1852, Rev. John Scott D. D. instituted and published the *Missionary and Sabbath School Journal*, until 1855; after which, Dr. Collier edited and published it until 1858. This was a monthly periodical, the first juvenile paper ever published in the Methodist Protestant Church. It was edited with much taste and ability: was a great favorite with our people, and bid fair to become a success; but the financial crisis of 1857, necessitated the close of its publication in 1858.

HIS INFLUENCE AND POSITION IN THE CHURCH.

Being a good scholar and preacher, an active Christian, and an ardent lover of the Church, he has always possessed the respect and confidence of his

brethren. In 1850, he was elected President of the Maryland Conference, and re-elected in 1851; but resigned the office in the latter part of that year, and accepted the pastorate of the First Methodist Protestant church, in Pittsburgh, Pa., now familiarly known, as "the Old Home." The following year, 1852, he united with the Pittsburgh Conference, of which he was elected President in 1857, 1861, 1869 and 1870. He was elected a representative from the Maryland, to the General Conference of 1850; and in 1857, a representative from the Pittsburgh, to the General Conference of 1858. He was elected President of the Convention composed of the representatives elect, from the Northern and Western Conferences to the General Conference of 1858, which Convention, was held in Cincinnati, Ohio, in November, 1857; for the purpose of adopting a course of action to be pursued at the following General Conference; and was one of the four commissioners appointed, to present the memorial adopted by the Convention, to the said General Conference, which was held in Lynchburgh, Va., in May, 1858. He was elected to the General Conference of 1871, and again in 1876, to the historic Union Convention, which was held in Baltimore, in May, 1877. He has filled all the prominent appointments in the Maryland and Pittsburgh Conferences, and nearly all the important offices in the Church, to the credit of himself and to the honor of his brethren.

As a Christian, he is kind, courteous, dignified, and possesses social qualities of the first order. He is a kind father, an affectionate husband, and a true Christian friend. And now, in his 76th year, he is still at his post, with his armor on, watching, working and waiting to depart, at his Lord's command.

REV. JOSIAH VARDEN.*

1806—1863.

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all."—Psalm XXXIV: 19.

"God moves in a mysterious way,
His wonders to perform."

"Clouds and darkness are round about him: but righteousness and judgment are the habitation of his throne." And while the dealings of Divine Providence towards us, may be dark and mysterious, as it was with His ancient people; yet we have the consolation to know, that, "all things work together for good to them that love God." And "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." It is so in nature. The dampness of the evening: the darkness of the night and the refreshing dews of heaven, are all essentially necessary to the development of the fairness of the lily and the beauty and fragrance of the rose.

God will have a pure, holy and tried people. His beloved Son was tried; "His Word is tried;" and his children like the Saviour, "Who was made perfect through suffering," must pass home through the same refining ordeal to heaven. The gold must be purified, and bear the impress of the Sovereign, before it can circulate, as coin in the kingdom of heaven.

* We are indebted to the obituary, published in the Minutes of the Maryland Conference of 1863, for the greater part of this sketch.

Rev. Josiah Varden was no exception to this rule. The Lord "refined him, but not with silver; and chose him in the furnace of affliction." Like Baxter, Sumnerfield, Dr. Payson, Robertson and other zealous servants of Christ, he was a stranger to good health and buoyancy of spirit. Dyspeptic in health, melancholy in temperament, he seemed like the cynic Carlyle, to live in the atmosphere of a cheerless November, and at intervals, to suffer all the horrors of an irresistible hypochondria.

"He was born in Washington City, D. C., on the 25th of July, 1806. Losing his father in early life, he was left to the guardian care of his eldest brother, John Varden, who ever manifested a father's affection for him, and performed the offices of a father toward him; giving him the best educational advantages that Washington City in that day could afford. In his boyhood days he became so completely infatuated with the drama, that he frequently stole off to the theater, to witness the exciting plays. And he and several of his juvenile companions organized a corps of dramatic performers, which corps, gave several public entertainments. Subsequently he studied elocution under D. Macleod, A. M., who had just returned from a literary tour to Europe. He embraced religion in early life, and joined the Methodist Episcopal Church. Subsequently, however, he became a member of the Methodist Protestant Church, and in the summer of 1829, he went out as a traveling companion and assistant with Rev. D. E. Reese, on Deer Creek Circuit. In 1830, he he was received into the Itinerancy, and appointed to Deer Creek again, after which, the following were his appointments, viz: in 1831, Queen Anne's, Talbot and Caroline Circuits; in 1832, Mount Olivet, Navy Yard,

Washington; in 1833, Williamsport Circuit; in 1834, Pipe Creek Circuit; 1835, Tabernacle, Washington, now Ninth street; in 1836, Georgetown Station; in 1837, Alexandria Station; in 1838, Westminster Station; in 1839, Talbot Circuit; in 1840 and 1841, East Baltimore Station; in 1842, Saint John's Station; in 1843 and 1844, West Baltimore Station; 1845 and 1846, Georgetown Station; in 1847, West Baltimore Station; in 1848 and 1849, President of the Conference; in 1850, 1851 and 1852, loaned to the Ohio Conference; in 1853 he Superannuated, and so remained to the time of his death. He was ordained Deacon in 1832, and Elder in 1834.

AS A PREACHER.

His sermons were sound, instructive, evangelical, and often brilliant, and gave evidence of great care and labor in their preparation. His elocution was chaste and finished to the highest polish, and his eloquence was frequently grand and sublime. If they were sometimes thought artistic and over-wrought, yet he was most effective and sometimes overpowering in his influence upon his audience. A friend who knew him well, and had the best opportunity for judging of him in this respect, writes: "While there was, as all who ever heard him must admit, a beauty about his preaching that made it charm the mind, there was also an *unction* that made it warm the heart. He had that sacred *passion* for his work which is the offspring of a cultivated mind and a sanctified spirit, and that caused him to preach with a holy fervor that left an impression never to be forgotten by a hearer." In the appropriate language of another, we may say, "his sermons were like sunbeams, quickening and cherishing the virtues of the heart, at the same time that they conveyed the

light of doctrine to the understanding." But they were not like sunbeams alone, for they had solidity as well as lustre; and we all feel that in the death of Brother Varden, we have lost, not only our most brilliant, but also one of our most valuable ministers.

His texts were peculiar and striking, such as "Young man, I say unto thee arise." "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree." "And there was a rainbow round about the throne, in sight like unto an emerald." "The time of the singing of birds is come, and the voice of the turtle is heard in our land," &c. His treatment of subjects was also peculiar to himself abounding in beautiful descriptions, in grand and glowing thoughts. Under his preaching, sin appeared in its native loathsomeness, piety charmed with her spotless robes, Jesus appeared with a heart full of love, and heaven attracted with its effulgent glories. When fully absorbed in his subject, and enraptured with his theme, his inspired soul flashing from his eye, gospel eloquence flowed from his lips in the sweet music tones of his inimitable voice—so completely under his control—and men hung upon his words, wrapt, charmed, and spell-bound, as listening to an æolian harp, vibrating to the pure breezes of the heavenly world.

His stature was low, his form stooping, and when sitting in grave meditation, his countenance expressed a sadness that would at once attract your attention. But when enlisted in social conversation, he became sprightly and surpassingly engaging, and he was alike companionable to the aged and to the young, and when drawn out by his subject, his countenance became a palpable index to the sentiments and emotions of his soul.

HIS POSITION AND INFLUENCE IN THE CONFERENCE.

When President, he discharged his duties faithfully and with distinguished ability, to the satisfaction of all. As a presiding officer, he was dignified and firm, but courteous; and in the distribution of the labors of the Preachers of the Conference, he was impartial, and ever guided by a wish to accomplish the greatest amount of good for the general work in the District.

One of the first ministers of the Church, and devoting the best energies of his life to her service, for more than a quarter of a century, it would naturally follow that his position and influence must have been of an elevated character. This is true, and no man, at the time of his death, and for years previous to it, stood higher in these respects than he did. As evidence of this fact, he was elected representative to the General Conferences of 1846, 1850, 1854 and 1858. He had occupied every position of honor and trust within her gift; was unvarying in his attendance upon his own Annual Conference, and most of the General Conferences, for the last twenty years of his life; he took a prominent part in all that could affect her interests and exerted an influence second to no man of his day. In the discussions which would occur in those deliberative bodies, it is true he was not prominent, and took little part, unless it was by some pleasant repartee or witticism, for which he was remarkable; but in all that constituted the solid and substantial, he was pre-eminent in his influence. Methodist Protestantism owes much to him for its success, particularly in the Maryland District. His name will go down in history with those of his noble compeers, as one of those who aided in founding, and building up the Methodist Protestant Church; and its success and prosperity will be an enduring monument to his memory."

AS A CHRISTIAN.

His piety was deep, warm and consistent. His faith was strong; his hope, the anchor of his soul, seemed sure and steadfast, and like "the man of Uz," his confidence seemed to be unwavering in God. And yet, like the same patriarch, his spiritual sky seemed often beclouded, and he would say: "O that I knew where I might find him: that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he will put strength in me." And then, in holy confidence he would add: "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold."

Justification by faith was the great element of his religious life, and we have never known one whose feelings, hopes and sentiments were more fully expressed by that beautiful sentiment of Charles Wesley:

"Forever here my rest shall be,
Close to thy bleeding side:
This all my hope and all my plea,
For me the Saviour died."

It was not owing to a want of purity of heart and holiness of life that his sky, like that of Dr. Payson's, was so frequently shaded with gloom; but to his melancholy temperament and physical infirmities. As "God is no respecter of persons," doubtless the Sun of Righteousness shone upon him, as it does upon all others, in all its meridian splendor: but his physical organism being impaired did not always admit the cheering rays of light to his desponding mind.

"He was very social, and though there often was a moodiness about him, the result of ill health, which

would deter the advances of those not well acquainted with him, yet he was animated by as warm a heart, as ever beat in a mortal bosom, and though ill health prevented him from mixing much in society, yet he was greatly beloved and respected by all classes—the little children, as he passed along the streets, vying with each other in manifestations of love and respect for him.”

He had a burning zeal for the cause of Christ, and like the Saviour, it was “his meat to do the will of Him that sent him, and finish his work.” He possessed a holy enthusiasm for the itinerancy: laid his life upon its altar, and for over a quarter of a century, went forward, suffering its many sacrifices and performing its arduous duties, until, in 1855, when owing to failing health, he was compelled to take a superannuated relation. At the request of the Conference, he assumed the duty of agent of the Superannuated Fund Society, but owing to the precarious state of his health, he was prevented from traveling extensively through the District, and consequently accomplished but little in the collection of funds. The loss of his health and consequent retirement from the itinerancy, was a great affliction, and added much sorrow to his sad and despondent mind. In speaking of this affliction, he says :

“The idea of ceasing to travel, seldom crossed my mind, and never for a moment was favorably fostered. The term of my itinerant life was until death. But lo! whilst busy in the vineyard of the Lord, seeing whether the vines flourished and the pomegranates budded, my brain was suddenly smitten by a sad *confusedness*, which has gradually disqualified me for the active duties of a ministerial life. For a season it was hoped the affliction would subside; then animated by strong resolves, I resisted the fates which seemed to be against me, until at length, borne down by increased infirmity, I yielded

to stern necessity, and under the direction of the best medical advisers, I became superannuated." Speaking still further of his feelings in this connection, he says: "Then came days of dark forebodings. Exiled from the pulpit; bereft of salary and out of health, every step appeared to be with Elijah, through tangled thickets, farther and farther into the wilderness."

At this time, a home was given him, by his kind friend, Jesse Wright, Esq., of New Market, Frederick County, Md., which through the kindness of friends he was enabled to make comfortable, and to which he moved in 1854. Here he remained for three years, when, becoming dissatisfied, he removed to Libertytown, Md., where he had erected a desirable dwelling, and which proved to be his final earthly home.

THE END OF LIFE'S JOURNEY.

For years before his death, his gloom and despondency increased progressively, while those peculiar nervous paroxysms, the consequence of a general nervous irritation, rather than any central lesion, became more and more frequent, until nerve power became exhausted, and he sank into a condition of hopeless and general paralysis. The approach of this condition was first indicated by a failure of memory—an inability to call the names of persons and things; then his power of speech failed, the loss of the use of his limbs succeeded this, until he became, as helpless as a babe. At this stage, coma supervened, at first temporary, from which he could easily be aroused, but gradually it became more and more profound, until it was confirmed and fixed. It is remarkable, however, that when roused from this condition, his mind seemed quite clear and perfectly normal. Some three days before his death, when thus aroused, Dr. Sim said to him: "I hope you have a fixed and confident trust in God?" to

which, his countenance brightening up, he nodded his assent. The doctor then said to him, "Have you now peace with God, through our Lord Jesus Christ?" to which he replied as before affirmatively, with a countenance evidently animated and expressive. But immediately after this, he lapsed back into a comatose condition, from which he never after emerged. He expired on the 16th of January, 1863, late in the afternoon, without a struggle or a groan, peacefully and calmly, as the setting of the summer's sun.

His remains were brought to the West Baltimore Station, and his funeral sermon was preached in that church on Sabbath morning, January 18th, 1863, by Rev. L. W. Bates D. D. from II Samuel, III: 38. When Revs. H. P. Jordan, T. D. Valiant, H. C. Cushing, and L. W. Bates D. D. acting as pall bearers, bore his earthly remains to the West Baltimore Cemetery.

His life being one of so much sorrow and pain, like the Psalmist, the Apostle and the sainted Rutherford, he ardently longed for a resting place in heaven. After his death, papers, supposed to be the last written by him, and carefully put away, were found, of which the following are copies, which show that his heart and mind were in heaven, while his body was yet on earth:

"I am weary, O Christ, my loving Lord, pardon my sins, kiss away my sorrow, and sweetly take me to Heaven. I am willing these should be my last words.

JOSIAH VARDEN, April 8, 1862."

"Oh Lord, let me see light in Thy light, and let that light lead me safely through the darkness of death and the gloom of the grave to Thy glory.

JOSIAH VARDEN, April 12, 1862."

"O God, desirable as *health* is, above health, be pleased to give me silent submission in sorrow, and holy hope in death, for Christ's sake.

JOSIAH VARDEN, April 22, 1862."

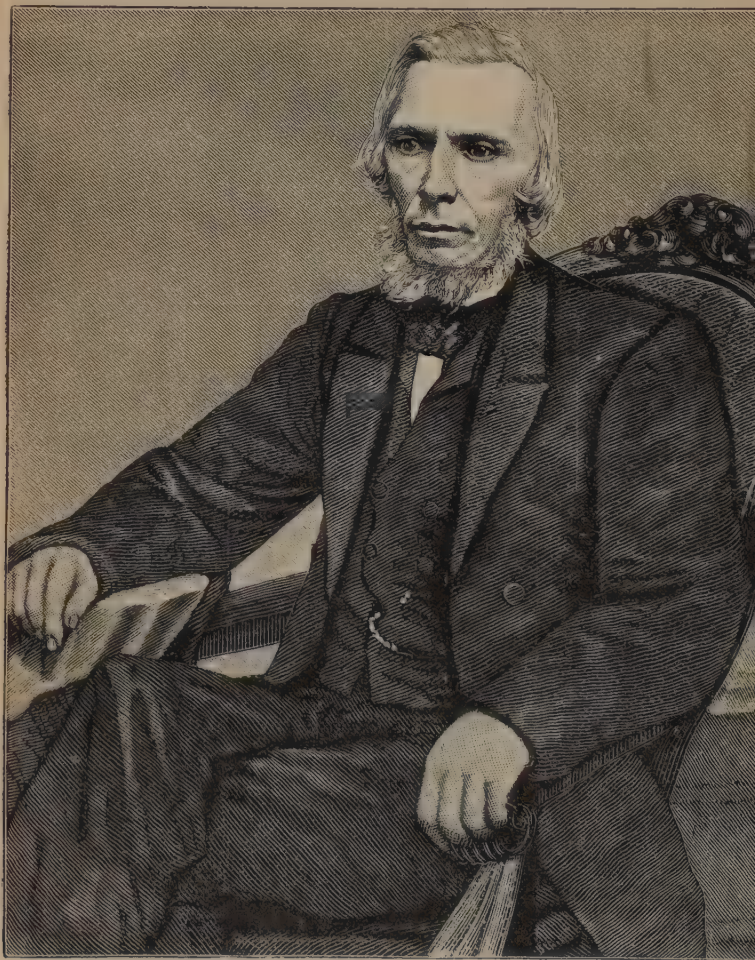
"O Lord, as I grow older and approach the grave, I feel my helplessness and need of Thee, and as to the enfeebled sick and penitently sincere, Thou art merciful and gracious. O Lord, most glorious and holy, help me, wherein I have sinned, O for Christ's sake forgive me, and be my ever present comfort and all-sufficient aid; yea, Lord, sweet as life and health are, above these blessings, O God most merciful, grant me inwardly the sense of Thy sustaining presence, and the cheering hope of glory after death. Amen.

JOSIAH VARDEN, August 7, 1862."

We cannot better close this sketch, than with the following beautiful extract from President J. K. Nichol's annual report to the Conference of 1863:

"Our own beloved and admired Varden, amid the clouds and desolations of dreary winter, like a lone and solitary pilgrim, longing for his rest, went down into the dark valley, and passed out from our sight, into the presence of the Lord he so much loved! Josiah Varden! cherished name—it will never die! Unique, glowing, glorious—as a preacher, he stood entirely alone among his brethren. Comparisons would be unjust and invidious. There is no standard by which to measure or estimate him! With him thought was a *busy-bee*, roving ever upon restless wing, through fairy realms in quest of store, and gathering sweets from every flower! And with his abundant materials, a *gorgeous rhetoric* and a *glowing elocution*, his written sermons became, as it were, illuminated poetic effusions, while his pulpit discourses assumed the grandeur of panoramic-vision, in their glorious exhibitions of the truth of God! His work is done, and he has gone to his reward in heaven! We shall see his familiar, stooping form no more—no more catch inspiration from his flashing eye and eloquent lips—no more gaze with admiring wonder at his quaint fancies and glowing word pictures, or gather wisdom from his wonderfully fruitful brain."





REV. T. H. STOCKTON, D. D.

REV. THOMAS H. STOCKTON D. D.

1808—1868.

“An eloquent man, and mighty in the Scriptures.”—Acts XVIII : 24.

The State of New Jersey, though small in population and extent, in the great Union family; yet like Bethlehem Ephratah in Judea, out of it have come some of the most prominent and successful actors in the American Methodist Reformation. These New Jersey Reformers were born in the following order of time: Dr. S. K. Jennings in 1771; Asa Shinn in 1781; W. S. Stockton in 1785; A. G. Brewer in 1795, and last but not least, T. H. Stockton in 1808. What a galaxy of brilliant stars in the ecclesiastical firmament! They did not only illuminate the Christian path of life, and make it plain and bright by precept and godly example; but taught “the Lord’s freemen,” their duties, rights and privileges, in the household of faith, and exhorted them, “to stand fast in the liberty, wherewith Christ had made them free, and be not entangled again in the yoke of bondage.”

Rev. Thomas Hewlings Stockton D. D. was born in Mount Holly, Burlington County, New Jersey, on the 4th of June, 1808. He was the oldest of six children, of William S. and Elizabeth Stockton, of precious memory in the Church of Christ. In 1813, his parents removed to Burlington, N. J. when at the tender age of four years, he was sent to a private school. The next year they moved to Trenton, the capital of the State. Here he was sent for five years to the private school of

Daniel Coleman Esq., who afterward became Secretary of State. In 1819, his parents moved to Easton, Pa., where the first Methodist prayer meeting ever held in that place, was conducted in his father's house. Here he attended school in the Academy. From Easton, Pa. they moved back to Trenton, where he attended the private school of James E. Slack, Esq. In the Spring of 1822, his parents removed to Philadelphia, Pa., where he completed a good English education. Here on the 10th day of August, 1826, he lost and heaven gained his sainted mother—ELIZABETH SOPHIA HEWLINGS STOCKTON. She was born in Burlington, N. J., December 9th, 1787; and descended from one of the most respectable families in the State. Her loving son, in speaking of her departure, terms it: "one of the most memorable events of his life." Like the poet Cowper, he loved his mother most ardently and poured forth all the filial affection of his heart, in a most exquisite poem, descriptive of her maternal love, religious excellence, physical sufferings and glorious hope of heaven, which he read to her seven months before her death. It would afford us much pleasure to publish this touching production, if our limited space would permit; it can be found, however, on pages 298-9 of his volume of Poems.

CONVERSION AND JOINING CHURCH.

The year 1826, was a memorable one in the history of this great man. In it he lost his sainted mother, and, no doubt in answer to her prayers, he was shortly afterwards converted to Christ, and united with the St. George's M. E. Church in Philadelphia, in the eighteenth year of his age.

Who can measure the power, or estimate the influence of a mother's prayers? The intense sufferings

and fervent supplications of his pious mother, for the salvation of her family, was like "the smiting of the rock in Horeb," which caused the water of eternal life to flow into the hearts of her children. Pray on, mothers! Your faithful supplications are next in power to omnipotence! They move the arm that moves the world, and cause even the Savior to exclaim in wonder and astonishment: "O woman, great is thy faith: be it unto thee even as thou wilt."

He had now reached an age when he felt it his duty to choose a profession by which to secure the comforts and necessities of life. He tried various occupations, that of composition in a printing office, he followed for a year and a half, but a physical infirmity rendered it necessary for him to abandon, "the art preservative." He next applied himself to the study of medicine, under the Rev. Dr. Thomas Dunn as preceptor, in view of becoming a physician, and attended lectures for a considerable time at Jefferson College, in Philadelphia, Pa. The study of medicine was interesting to his inquiring mind, but he shrank from the thoughts of its practice. Literary pursuits seemed most congenial to his taste, but as he was not duly trained to it, he found that after many efforts and five years' trial, from 1824 to 1829, in this field of labor, that he had to abandon it for the want of financial support. The Lord had a nobler work—a higher calling, a grander mission for him to fill. Hence, he closed all secular doors of support, in order to turn his attention to the great work of preaching the gospel. Like Elisha, he must leave the plow; and with Moses and David, forsake the sheepfold, in order to lead poor perishing sinners into the fold of Christ.

In 1828, he was married to Anna Roe McCurdy, who became his kind, loving and devoted com-

panion, sharing his toils and joys for over thirty-seven years of his weary pilgrimage, until in the Autumn of 1865, when God took her from labor on earth, to reward in heaven. As "a prudent wife is from the Lord; and whoso findeth a wife, findeth a good thing and obtaineth favor of the Lord;" so he realized in this true "help meet," which God gave him. In speaking of the failure of his financial efforts to secure a support and the Providential way in which he was led into the ministry, he says:

"My wife's needle, during the last year, was worth more than my pen. In short, like a tacking vessel, my sails were all in a flutter—waiting for the desired inspiration. For about three years, my most intimate friend had been Gamaliel Bailey. We were soul-brothers. One day * * * I said to him that I had often thought that I could do more good by preaching the gospel, than in any other way. Why not begin, then? But I had never been requested even to offer a prayer. Finally, we agreed to go to the next prayer meeting at St. George's: did go: sat on one of the short benches near the altar: but received no call. My destiny was in another ecclesiastical connection. The Associate Methodists—now Methodist Protestants—had recently organized. Dr. Dunn, my preceptor, was their chief minister; my father, their chief layman. My training had identified me with them in principle, and the way now opened for practical union. One day, those two revered ones came to see me. I told my thought to them. They, too, were surprised. My father, however, remembered, though I had not learned it, that my mother expected me to become a preacher. He would be pleased—if the Lord should call me to the office. But the good doctor had a question: "Thomas! do you have family prayer?" I answered in the affirmative, and he examined me no further. * * * Thus satisfied, in addition to what he otherwise knew of me, he at once proposed that I should preach at the place where he had been invited, in the country, near Philadelphia, Pa. "You can take my gig," said he—"Priscilla [his daughter] will ride out with you; Samuel and Gamaliel can walk out; the neighbors, notified beforehand, will collect;

and you can make a trial of your gift." Such, at least was the substance. I consented, the appointment was made; and without other human license I prepared and preached a sermon. Just then, Nicholas Snethen, President of the Maryland Annual Conference, came to see the Philadelphia Reformers; I was introduced to him, and soon, by his direction, went to the Eastern Shore of Maryland. Sudden and strange transition! What was my preparation? None at all—in the ordinary professional sense. But, by nature, providence and grace; by home, school and church; by the Bible and the general range of English literature, so far as it came within my reach, and proved attractive, I had been made observant, thoughtful, reverent and prayerful—had been awakened to a consciousness of at least seeming adaptation, with some impression of duty, some impulse of desire, and some effort in self-culture. * * * Thus I became a preacher. * * * There, too, was a fine circuit for a young man of twenty-one, a circuit extending from St. Michael's to Rock Hall; sweeping through the counties of Talbot, Caroline, Queen Anne, and Kent; which required a weary ride of two hundred miles or more to get round it. In a few years after, we had four circuits within the same limits. Occasionally I rode twenty miles on the Sabbath, and preached three times, besides leading classes. Our places were the best we could get: court-houses, school-houses, farm houses; some vacant church or vestry-room, or ball-room; or, in the summer, the tinted and tented forest."—*Biographical Notes*, pp. 301-3.

AS A PREACHER.

He was original, unique, eloquent and seraphic. He was original in thought and manner of expression. According to the technical teaching of the schools, he was no sermonizer or logician. He did not attempt to *prove* but to *preach* the gospel. He did not pursue the tread mill course of modern theologians, but following the leading of the Holy Spirit, his inquiring mind sought out the profound truths of the gospel and proclaimed them to a perishing world, "in thoughts that breathe and words that burn," as only he could do.

He was unique. He would sometimes take a single word or phrase, and explain and describe its import and power, until it glowed in beauty and increased in importance, like the five loaves in the hands of the disciples, when he would feed his hungry hearers with the bread of life, and send them invigorated, on their way rejoicing.

He was eloquent. This appellation more than any other, is applicable to the highly gifted Stockton. He was the prince of modern pulpit orators. Everything about him was eloquent. His tall majestic form, dignified manner, pallid face, blue eagle eyes, intellectual forehead, with long, silvery hair, expressive mouth, sweet musical voice, his whole classical appearance, seemed to stamp him with almost angelic faculties and features; and when radiant with Divine light and love, he entranced, thrilled and stirred the vast congregations to whom he ministered, like the mighty wind moves the waves of the sea.

Although it was our privilege for a while to sit under his ministry in youth, and enjoy his personal acquaintance, yet we dare not attempt to describe his sublime eloquence, as it is far beyond the range of our ability. As it was said of the great John Calvin, by one of his enemies, so we may say of the gifted Stockton, "the right word never failed him:" he seemed to be inspired in the selection of his language. And for majestic grandeur in imagination, clearness of conception, sublimity in thought, perspicuity in style, pure classic diction, beauty and elegance in expression, the world has never known his superior. He was not like Paul, "set for the defense of the gospel;" but like the eloquent Apollos, to charm, captivate and woo sinners to the cross of Christ, by portraying His love and

death on Calvary. He was the golden mouth Chrysostom, and the Cicero of the pulpit of his generation. The New York *Tribune*, in announcing his death, said of him that: "during that part of his life in which physical strength was sufficient for protracted ministerial efforts, Dr. Stockton, as a pulpit orator, had not his peer in the country." Rev. John G. Wilson, in his memorial discourse, on the life and character of this gifted minister of Christ says: "Having in 1829, preached once or twice in Philadelphia, and being approved by the brethren, he was received into the Maryland Annual Conference, and stationed on the Eastern Shore. Here he captivated all hearts by his unrivaled eloquence, combined with a meek and unassuming deportment, and the almost heavenly expression of his countenance, while pleading with man for God. Here he was heard for the first time by Amelia Welby, who has immortalized the occasion and the orator by her sweet poem, entitled, "Pulpit Eloquence," from which we extract a few lines:

"Such language as his I may never recall;
But his theme was salvation—salvation to all;
And the souls of a thousand in ecstasy hung
On the mana-like sweetness that dropped from his tongue;
Not alone on the ear, his wild eloquence stole;
Enforced by each gesture it sank to the soul,
'Till it seemed that an angel had brightened the sod,
And brought to each bosom a message from God.
He spake, and it seemed that his statue-like form
Expanded and glowed as his spirit grew warm—
His tone so impassioned, so melting his air,
As touched with compassion, he ended in prayer,
His hands clasped above him, his blue orbs upthrown,
Still pleading for sins that were never his own,
While that mouth, where such sweetness ineffable clung,
Still spoke, though expression had died on his tongue.

O, God! what emotions the speaker awoke!
A mortal he seemed—yet a deity spoke;
A man—yet so far from humanity riven!
On earth—yet so closely connected with heaven!
How oft, in my fancy, I've pictured him there,
As he stood in that triumph of passion and prayer.
With his eyes closed in rapture—their transient eclipse
Made bright by the smile, that illumined his lips.

Here, also, at the residence of Judge Hopper, an incident occurred illustrative of his wonderful power of description. A young colored man was appointed to wait upon Mr. Stockton, who embraced the opportunity, thus offered, to enlighten a dark mind and win a soul to Jesus. One morning Mr. Stockton asked him whether he would not like to go to heaven? assuring him that it was a beautiful and glorious place, and giving a vivid description of it, as only he was capable of doing. His auditor listened with absorbed attention—eyes and mouth open—and as soon as Mr. Stockton ceased, exclaimed in wondering inquiry: “La, Massa Stockton; you bin dar?”

In 1833-4, he was stationed at Georgetown, D. C., and while there, was elected Chaplain to Congress; and his fame as a preacher became as wide-spread as the Union. A Senator, speaking of his sermons in the Hall, said, that the members of both Houses were taken by surprise, and the general opinion seemed to be, that in his first effort, he had plumed himself for his highest flight; and that he could not possibly keep it up. But when the second exceeded the first and the third surpassed the second, and each succeeding one seemed more excellent than the preceeding, and withal so simple, unassuming and devout, they passed into the highest admiration of his talents, and regard for his piety. The celebrated William Wirt, who regularly

attended the services, was wont to call him Nature's Orator; and Henry Clay styled him the most eloquent man in America."—*Memorial of T. H. Stockton*, pp. 24-7.

AS A WRITER.

He was chaste, perspicuous and elegant; and wrote prose and poetry with equal grace and facility. In 1837, according to the appointment of the General Conference, he compiled the Methodist Protestant Hymn Book. This was the first Methodist hymn book to accredit hymns to their respective authors.

In 1839, he published a periodical, called the "Methodist Protestant Letter Press," in Philadelphia. From 1840 to 1845, he published "The Christian World," a large quarto monthly, in Philadelphia, and in 1846, "The Monthly Reporter," in the same place; in 1850, "The Bible Alliance," an octavo Weekly, in Cincinnati; and from 1856 to 1858, "The Bible Times," a quarto Monthly, in Baltimore and Philadelphia.

His book publications are: "The New Testament in Paragraph Form," and "Bible Tracts," or several of the small books of the New Testament by themselves. "The Pastor's Tribute in verse," (Philadelphia) 1843; "Floating Flowers from a Hidden Brook," (Philadelphia) 1844; "Something New," (Philadelphia) 1845; "Ecclesiastical Opposition to the Bible," (Baltimore) 1853; "Sermons for the People," (Pittsburgh) 1854; "Stand up for Jesus," (Philadelphia) 1857; "The Blessing," (do) 1858; "Poems and Autobiographical Notes," (do) 1861; "The Peerless Magnificence of the Word of God," (do) 1862; "Influence of the United States upon Christendom," (do) 1865; and from his manuscript after his death, "The Book Above All" (do) 1870. These publications, in connection with the sermons and lectures, he was continually delivering, ex-

hibits the great industry of this eminent man of God.

AS A REFORMER.

He was radical and uncompromising. Being the son of W. S. Stockton, the editor of the *Wesleyan Repository*, the first periodical which ever advocated reform in the Polity of the M. E. Church, he inhaled the American spirit of his father; and what he heard in secret, in reference to Lay Rights and the Equality of the ministry, he "proclaimed upon the house tops," or to a public world. He never flattered or fawned upon Episcopacy. He believed, that as "Christ is the Head of the Church," which is His body, (Eph. V: 23-30) and as no one body needs more than one head, that all Popes, Cardinals, *ruling* Bishops, or human General Superintendents, were contrary to the teachings of Christ, the Equality of the ministry and the Brotherhood of the race, and of course, rejected and repudiated their assumed authority. He can not possibly be misunderstood on this subject. In a sermon delivered on March 11th, 1855, he says:

"Primitive Methodism appears to have been the purest and most useful revival of the truth, as it is in Jesus ever known in the history of the Church. Even in its present numerous and diverse forms, I think it may be said of it, with entire propriety, at least in relation to our own country, that—if Providence should decree that only one of the existing systems of Christian agency should remain in existence after this night, there is reason to desire that it might be, and to believe that it would be, the great Methodist system—the most hopeful of all, by far, in view of the salvation of the people at large. But, originally, Methodism was only spiritual. Since then it has become ecclesiastical. Its spiritual character has always been its glory. Its ecclesiastical character has always been its shame. From the beginning, its government has been an intermitting volcano: starting, at various intervals, into flaming eruption, and filling the circuit

of its power with saddest devastations. Alas! for all man's governments! Alas! for all *over-government*—all UNYIELDING government—all IDOLIZED government! Would to God that Christ might be confessed all in all—that the time might be hastened in which ‘the government shall be upon his shoulder’ and no where else—in which his people shall be ‘not without law to God, but under the law to Christ,’ and to no one else.”—*Funeral Sermon of Dr. Jennings*, pp. 10—14.

HIS LABORS IN THE CHURCH.

He lived and died a member of the Methodist Protestant Church, in which he filled the following important appointments. In 1829, he united with the Maryland Conference, and was stationed on the Eastern Shore of the State; he was elected a member of the historic Convention of 1830, which formed the Constitution and Discipline of the Methodist Protestant Church: the same year stationed in Baltimore, and elected editor of the Church paper, but declined in favor of his friend Dr. Gamaliel Bailey, who was chosen, and who afterward became editor and proprietor of the *National Era*, a weekly periodical, published in the City of Washington. In 1831, he was a general missionary at large, on account of feeble health, and traveled in the North and West. This year he commenced his two chief poems—“Man” and “Snow.” In 1832, he was again stationed on the Eastern Shore of Maryland. In 1833–4, stationed in Georgetown, D. C. In 1834, Lorenzo Dow, preached his last sermon here, in his pulpit in Georgetown, D. C.: was taken sick, and died in the house of one of his members, and Mr. Stockton performed the funeral obsequies of this good, but wonderfully eccentric man. He was elected Chaplain to Congress in 1833–4–5: in 1836–7, stationed at St. John's church, Baltimore: in 1838, elected a represen-

tative to the General Conference of that year, and also, editor of the *Methodist Protestant*, the Church Organ, but owing to a disagreement between him and the Book Committee, he resigned: from 1838 to 1847, he was in Philadelphia, where he organized a Methodist Protestant Society, and built the church at the corner of Eleventh and Wood Streets. In 1847, he organized the "Christian Society of Brotherly Love." This he designed to be something like the original societies of Mr. Wesley, not a church, but an organization to quicken religious life in the church, and increase spiritual power in the membership. But, as the regular Church was regarded, as possessing all the necessary means to secure the grand ends of Christianity, this new enterprise failed for the want of appreciation, when he resigned the pastorate of the church he had built, and removed to Cincinnati, where he was pastor of the Sixth Street Methodist Protestant Church, from 1847 to 1850, when he resigned this charge also, in order to organize a Society of "Brotherly Love," in that city.

About this time, he delivered an address before the Literary Societies of the Gettysburg College, when it conferred on him the degree of Doctor of Divinity, which he never accepted; like Albert Barnes and others, preferring to use without prefix or suffix, the plain and simple name his parents gave him.

In 1849, he was unanimously elected President of the Miami University, an institution endowed by the State, and located at Oxford, Ohio; but he declined to accept the office, as he hoped to do more good, by preaching the gospel and publishing the Scriptures in tract or periodical form, to promote a more general circulation among the people.

From 1850 until 1856, he was pastor in connection with Rev. Augustus Webster D. D. of St. John's church in Baltimore: from 1856 to 1868, he made his home in Philadelphia, and was pastor of the "Church of the New Testament"—an independent Church, which he originated in 1857, and which worshiped first in a hall, and subsequently in the church at Eleventh and Wood Streets, though he remained personally a member of the Methodist Protestant Church during life. In 1859 and 1861, he was again elected Chaplain to Congress; and in 1863, he participated in the dedication of the National Cemetery at Gettysburg, Pa. Hon. Edward Everett delivering the oration; President Lincoln the address and Chaplain Stockton, the memorable prayer, which produced such an impression upon the mind of the President, that he subsequently confessed to having experienced a religious change, from that hour.

HIS CHARACTER.

As a Christian, his life was above suspicion or reproach. So humble, unassuming, and child-like, that none knew him but to love him and admire his great talents, and devoted Christian life. Like President Edwards, he possessed but little knowledge of secular business. He seemed to live in the etherial world. He was no general, possessed but little executive ability, hence, financial perplexities, like his shadow, followed him to the close of his earthly pilgrimage.

With the greatest love and respect for his Christian excellencies, and the highest admiration for his great talents, we cannot resist the conviction, that the great mistake of his life, was his opposition to denominationalism. And, though this statement may give offense to some of the admirers of this great man; yet it should

be remembered, that the true historian, like the faithful witness, must tell the *whole* truth. God gave the Sun and planets their orbits: the rivers their courses: peopled the earth with families and organized His ancient Church in *Tribes*. And if there be, "thrones, dominions, principalities and powers," or grades and distinctions, as are intimated, in heaven; how can it be wrong for God's children to march on to the conquest of the world for Christ, in divisions or denominations, while actuated by His spirit and doing His work. The independent soldier may do some execution on the field of battle; but it is only the organized serried columns, that storm the batteries and take the strongholds of the enemy. As President of some of our Colleges, Annual Conferences, or as a traveling agent for some of the general interests of our Church; what glorious results he might have secured for the cause of Christ, in connection with the Methodist Protestant Church, by his great talents and matchless eloquence, if he had only been content to labor in accordance with the wishes of his Conference. "In union there is not only strength," but ability and facility for doing good.

HIS TRIUMPHANT DEPARTURE.

His disease was a pulmonary affection, which followed him from the cradle to the tomb. During the last few years of his ministry, he was so feeble, as to be under the necessity of delivering his sermons and addresses in a sitting posture, being unable to stand. In 1868, he was prostrated for the last time:

"He knew he was nearing the holy ranks,
Of friends and kindred dear;
He brushed the dews on Jordan's banks,
And felt the crossing near."

“One day, when raised up in bed from a severe struggle, from which, for a time, it was doubtful whether he could recover, he said, in the midst of it: “This is the way it will come, you see. If it should come now, or in any of these struggles, the very first thing you do will be to thank God that it is over so easy. By all means, instead of grieving, be thankful. . . . Don’t grieve or be worried, nor wish the doctor had been here. It’s all right as it is.”

At another time, he awoke suddenly from a sleep which was so quiet as to cause his watching children to entertain fears that he might never awake in this world and said, so sweetly :

“ And are we yet alive,
And see each other’s face?
Glory and praise to Jesus give
For His redeeming grace.”

A few days later, he said : “ ‘ There are three passages of Scripture that are of particular interest, as expressing at different times my condition. The first is this :

“ ‘ What time I am afraid, I will trust in Thee.’

“ Then I got on so I could say :

“ ‘ *I will trust in the Lord and not be afraid.*’

“ And then I got on further, until I can now say :

“ ‘ TRUST IN THE LORD FOREVER, FOR IN THE LORD JEHOVAH IS EVERLASTING STRENGTH.’ ”

Again he said : “ I tell you, my son, that I am very near the end. I must have the doctor’s candid opinion to-night ; and if he says it is so, I will say : thank the Lord ! ‘ The sting of death is sin ; the strength of sin is the law ; but thanks be unto God, who giveth us the victory, through our Lord Jesus Christ !’ There is no sting in death to me. That is all taken away, and now the victory is mine ! ”

Still later, these are his words: "Oh! How I desire, and how my desires increase, to know things as they are; to be at the center of all intelligence, and understand all the truths in nature, providence, and grace; to see my Saviour as he is!

Oh! if my Lord would come and meet,
My soul would stretch her wings in haste,
Fly fearless through death's iron gate,
Nor feel the terrors as she passed."

A short time before his release, while the damp dew of death, was gathering upon his marble brow, he said:

"I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them, also, that love His appearing. I have fought the fight, but not perfectly: I have run the race, but not well: I have kept the faith against men and all opposition; yes, I have kept the faith. That is the banner; I have held fast to that, and now I expect to receive a crown of life.

The issues in my case are so different from what I expected: I thought I might have lived ten years longer yet. But it is all right. He doeth all things well. I cannot tell you how happy I am at the prospect of getting at the center of universal intelligence, through the mercy of GOD IN CHRIST JESUS OUR LORD. I am nothing but a poor sinner, and have been all my life; but Jesus is a precious Saviour, God a kind and loving Father, and the Holy Spirit a blessed Sanctifier."

But the end came at last, like the calm and peaceful closing of a summer day. On Friday evening, October 9th, 1868, at a quarter to eight o'clock, holding the hand of his son, and with three of his daughters around him, he closed his eyes in peace, and, without a struggle or a groan, sweetly fell asleep in the arms of Jesus,

and entered into that "rest which remains to the people of God."

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep:
A calm and undisturbed repose,
Unbroken by the last of foes."

Rev. John G. Wilson delivered a memorial discourse from the 90th Psalm, upon the life and character of the deceased, in the church at Eleventh and Wood streets, which he had built, and in which he had labored so long. Revs. Alexander Clark, D. D. and J. W. Jackson, of the M. E. Church, participated in the funeral obsequies, after which the remains were laid down to rest in Mount Moriah Cemetery, in Philadelphia, until the resurrection morn, when God shall bid him rise. "Let me die the death of the righteous: and let my last end be like his."

NOTE.—Two brief memoirs of Rev. T. H. Stockton, D. D., were published in 1869; one by Rev. J. G. Wilson, of Philadelphia, Pa., and the other by Rev. Alexander Clark, D. D., of Pittsburgh, Pa., to which all persons are referred, who desire further information of this good and great man.

REV. DANIEL E. REESE, D. D.

1810—1877.

“Well done thou, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.”—Matt. xxv: 21.

The angels can behold no grander sight on earth, than a whole family, parents and children, all converted to Christ, and all actively engaged in the vineyard of the Master. And if it be desirable to thus see a whole family in Christ, like Noah's in the Ark, how much more glorious to see all the male members of the family, standing on the walls of Zion, and preaching the glorious gospel of the Blessed God. So it was with the Henkle and Reese families: six sons in the former and four in the latter, all of whom became prominent ministers of the gospel of Christ.

Dr. Reese belonged to the latter family of preachers; Rev. John S. Reese, M. D., a man of wonderful pulpit power and eloquence, especially as a camp-meeting preacher; Rev. Levi R. Reese, a man of brilliant talents and of commanding personal appearance in the pulpit; Rev. Eli Yeates Reese, D. D., preacher, poet, a gifted son of song, and one of the most popular orators and editors of his day, and the subject of this sketch, a man of acknowledged ability and usefulness, in the high and sacred calling of the ministry.

BIRTH AND EDUCATION.

Dr. Reese was born in the city of Baltimore, Md., on the 17th day of February, 1810. Being blessed with

pious parents, he was brought up in the nurture and admonition of the Lord, and publicly gave his heart to the Saviour, in the 14th year of his age, and united with the M. E. Church. His advantages of early education were limited, being confined to the schools of his native city. He immediately after his conversion realized the responsibility of life—felt that he had a mission to fill, and like Apollos, “sought the way of the Lord more perfectly,” and the full development of his heart and mind, in view of greater usefulness in his day and generation.

About this time the Reform movement, in which his uncle, Rev. D. E. Reese, and his two older brothers, John S. and Levi R., bore so prominent a part, took its rise. Of course, his attention was naturally drawn to the subject, and as he grew up, he took his position on the side of lay rights in the Church; and when in 1828 the new Church was organized, he identified himself with it, and shared the opprobrium and persecution of his expelled and proscribed brethren.

ENTERING THE ITINERANCY.

Having been deeply impressed from the time of his conversion, that God had called him to preach the gospel, he entered upon a course of preparation for the work, under the advice and direction of his brother, Dr. J. S. Reese; and in 1829, in the twentieth year of his age, he commenced the great work of his life, as an itinerant minister in the Methodist Protestant Church.

His first appointment was under the President, in the interval of Conference, as an assistant on the old Deer Creek Circuit, the territory of which now composes five distinct charges. While on this field, near the close of the year, he had a dream, in which he saw his friend, Rev. Josiah Varden, of precious memory, then

a young man just contemplating the ministry, depressed in spirit and hesitant in regard to his duty. On waking out of sleep, he was so impressed with his dream, that he felt he must go to his friend and help him out of his mental conflicts, as though the Lord had called him to this service. With this impression on his mind, as the writer has heard him tell it, he rode all the way to Baltimore on horseback, called on his friend, and found him in the very state of mind in which he had seen him in his dream. The result of the interview was to induce Brother Varden to accompany him to his field of labor, where he preached for him several times. The two young men continued to labor together up to the time of Conference, in 1831, when both were received as probationary members, and regularly appointed to their work.

In 1834, Dr. Reese was united in marriage to Miss Anna B. J. Reed, of Winchester, Va. As, "a good wife is from the Lord," there can be no doubt, but that, like Isaac of old, he was divinely directed in the choice of his excellent partner for life.

HIS POSITION IN THE CONFERENCE.

He soon took a prominent position in the Conference, and in the course of his itinerant life was called to fill all the more important fields of labor in the District, both in the city and country, and he faithfully sustained the work committed to his hands. For a number of years, he was charged with the onerous duties of Conference Steward, and he fulfilled the requirements of the office in the most satisfactory manner. On the founding of the Western Maryland College in 1868, as a mark of appreciation on the part of that institution, Dr. Reese was the first upon whom it conferred the honorary degree of D. D.—a well deserv-

ed and bestowed compliment. He was repeatedly elected a representative to the General Conference; was a member of the Convention which met in Montgomery, Alabama, in 1867, and for three successive years, from 1871 to 1873, was President of the Maryland Annual Conference. All these positions he filled with credit to himself and satisfaction to the Church.

AS A PREACHER.

He was plain, practical and earnest. He seldom discussed metaphysical or any of the abstruse doctrines of theology. He was content to live on the marrow, and present the essence of the gospel; namely, salvation from sin through the blood of the Lamb, and justification by faith, through our Lord and Saviour Jesus Christ. The characterizing trait of his ministry was earnest faithfulness. To this high calling of his life, he brought all the powers of a soul, conscious of its solemnity and importance: and when inspired by the grand theme of salvation through Christ, he was often sublime and eloquent. As a pastor he was always welcome in the homes of his people. His kind, genial and Christian spirit, enabled him, like the Sun, to impart light and cheerfulness wherever he went.

AS A CHRISTIAN.

He was a faithful, consistent and earnest worker in the vineyard of the Master. In his domestic relations he was kind, loving and forbearing: a devoted husband, an affectionate father and a true and obliging friend. In the Church he was honest, frank and courteous, enjoying the full confidence of both the ministry and laity: and like a true bishop, "had a good report of them that are without." "His whole life was a beautiful illustration of the strictest integrity: the fullest confidence and faith in the blessed Saviour, and the

complete resting of the soul on Him alone for salvation. He was governed by a high sense of honor and integrity, in all the relations of life. His motto was: 'Owe no man anything.' Thus he lived and thus he died, *an honest man.*"

After having served the Church faithfully, as an itinerant minister, for the space of forty-four years, and grown gray and feeble in her service, he was at the Conference of 1875, in view of his impaired state of health, granted a superannuated relation. Shortly after this, he removed with his family to St. Michaels, in Talbot County, Md., intending to make that place his permanent residence. Here in this fine old Eastern Shore town, he found a desirable home, and the most happy and congenial associations. But alas! the time of his residence, and the enjoyment of kind, loving and appreciative friendship was of short duration.

THE END OF THE JOURNEY.

"Arise and depart, for this is not your rest!" Elijah must not remain upon earth, when his mission is ended. The blessed Saviour ascended to heaven as soon as His earthly work was done! And so with His servants, "it is enough that they be as their Lord." There is a higher realm, where "the wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." So it was with Dr. Reese. The Master had a higher and grander mission for him to fill in heaven, and He came in the form of a chronic disease, and said to his servant: "It is enough, come up higher!" He was sick only a few days, and for the greater part of the time in a state of unconsciousness. But as he neared the "shining shore," the dark clouds, which had enveloped his mind were dispelled, and as his immortal

vision caught a glimpse of the "better land," he exclaimed in holy triumph, "SAVED! SAVED!" as his happy spirit went, "sweeping through the gates of heaven, washed in the blood of the Lamb." And thus, on the 23d of April, 1877, he was saved with his Saviour, with all the powers of an endless life, "forever with the Lord."

From his late home in St. Michaels, his remains were conveyed by steamer to Baltimore, accompanied by several of his ministerial brethren. Here they were met by President D. W. Bates; Revs. L. W. Bates, D. D.; E. J. Drinkhouse, M. D.; J. M. Holmes; D. L. Greenfield; R. S. Norris and Thomas McCormick, and borne to Baltimore Cemetery, where, says his son:

"We buried him in the twilight hour of closing day, in the cemetery near by, named after his own native city, in the family lot of his own selection, adjoining the lots of his brothers, Rev. Levi R. and Dr. E. Yates Reese, where lay the remains of these beloved brothers, their father and mother, the little loved child of Levi R. and Tamsey A., the wife, three children and one grandchild of Dr. E. Yates Reese, and his own eldest son, George Alexander. There, amid the shadows of that quiet moon-lit evening, its stillness only broken by the reading of the burial service by the officiating clergy, was he gently laid to rest, in the presence of numerous relatives and friends, and many of his associates in the gospel ministry, and his own dear children, who are looking up through the gloom of this sorrow to the 'shining shore beyond the river.'"

Thus the last of the four Reese brothers has gone to his rest. Between the four, from first to last, they were identified with the Methodist Protestant Church from its very foundation up, almost to the close of the first half century of its existence; and few, if any, did more, during that long interval, to promote its welfare and secure its success, than these eminent men of God.

REV. AMON RICHARDS.

1787—1876.

“A man full of faith and the Holy Ghost.”—Acts VI: 5.

One of the advantages of Methodism is, that it furnishes a field of labor for all its members. When Rev. John Wesley was asked for the secret of the great success of Methodism he said: “Methodists work; they all work and they are always at it.” This system, which Dr. Chalmers termed, “Christianity in earnest,” furnishes three spheres of public labor, in addition to the regular ministry, which are peculiar to Methodism, namely: that of class leader, exhorter and the local or unstationed preacher. These are all very important offices, and when filled by suitable men, who, like Stephen, are full of faith and the Holy Ghost, they become potent auxiliaries in inspiring the Church with spiritual life, zeal and the aggressive power of Christianity for the conversion of the world to Christ.

Like the protomartyr Stephen, the Rev. Amon Richards, the subject of this brief sketch, was a lay or unstationed preacher.

BIRTH AND EDUCATION.

He was born in Baltimore County, Md., on the 31st of October, 1787. His parents being in but ordinary financial circumstances, and he being destined for agricultural pursuits, he received such an English education, as was common at that period. By close application to study, he mastered mensuration and civil

engineering, and became one of the most proficient surveyors in the State of Maryland.

He made a public profession of religion in 1809, in the twenty-second year of his age, and immediately united with the M. E. Church. His consistent, zealous Christian life, soon attracted the attention of the Church, and he was licensed to preach the gospel, on January 2d, 1819; ordained Deacon on April 22d, 1823; and Elder in the Methodist Protestant Church, on the 8th of April, 1834.

AS A PREACHER.

He was plain, logical and earnest. Having to engage in secular business through the week, and having but a limited time to devote to preparation for the pulpit, he generally discussed the practical subjects of religion, such as related directly to the present and eternal happiness of his hearers.

As a Reformer, he warmly espoused the cause of the American Methodist Reformation, in the dark days of its incipency and trial, and remained a firm advocate and supporter of its New Testament principles, throughout his long and useful life. And, though a local preacher all his life, yet in recognition of his long and useful Christian life, and his unwavering attachment to the doctrines and polity of the Methodist Protestant Church, he was elected a supernumerary member of the Maryland Annual Conference, in 1870, in the eighty-third year of his age.

AS A CHRISTIAN.

He was earnest, active and consistent. He lived what he preached, and preached what he lived, in his deep Christian experience of the love of God shed abroad in his heart, by the Holy Ghost given unto him; hence,

he preached in the demonstration of the Spirit, and in the power of the Holy Ghost sent down from heaven. Never shall we forget the deep and pungent convictions which seized upon our youthful heart, as we heard him on a certain Sabbath morning in the Sandy Mount M. P. church, in Carroll County, Md., showing the exceeding sinfulness of sin, and the folly of serving Satan in preference to Christ.

The Lord blessed him with good health, satisfied him with long life, and brought him down to his grave in the green age of his eighty-ninth year, sixty-eight of which he was a faithful Christian, and fifty-eight of which time, he was a minister of the gospel. On the 12th of July, 1876, after having faithfully served his day and generation, he came to the end of his earthly pilgrimage, closed his eyes in peace, and entered into that "rest that remains to the people of God."

His funeral sermon was preached by Rev. J. M. Holmes from Job VII: 16, in the beautiful M. P. Church he had assisted in building, at the Mount Gil-ead appointment, on the Finksburgh circuit, after which his remains were laid down to rest, in the cemetery adjoining the church, which he had donated to the Society for that purpose. "He rests from his labors, and his works do follow him."

HON. P. B. HOPPER.*

1791—1858.

“Would God that all the Lord’s people were prophets, and that the Lord would put his spirit upon them.”—Num. XI: 29.

The justice and equity of Lay Representation in the Church of Christ may be argued from many considerations. 1. The common origin and equality of the human family. 2. The equality of the race, in the enjoyment of the benefits of Redemption, effected by Christ, who by the grace of God “tasted death for every man.” 3. By God’s Providential care and goodness, in supplying the whole human family with all the blessings of life. “For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” “God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him.” God has always honored the soul freedom and manhood liberty of his children, ever recognizing the principle of free agency and that of Lay Representation in his dealing with them. Ex. XXIV: 3-8. In the New Testament, we find the laity exercising the right of suffrage, which constitutes freedom; the absence of it, slavery. They participated in the election of Matthias an apostle, Acts, I: 15-26; and also, in the election of the seven deacons in the Church, according to the directions of the apostles, Acts VI: 2.

*We are indebted to an obituary of Judge Hopper, written by Rev. J. J. Murray, D. D., and published in the *Methodist Protestant*, of April 17, 1858, for many historical facts contained in this sketch.

The principle of Lay Representation is so just and reasonable, that it has been recognized by some of the highest authorities, since the days of the apostles. King Egbert, in the sixth century, when the Church was about entering under the long eclipse of "the dark ages," having conquered all the neighboring kingdoms, he refused to accept the royal crown of England, until it was given him by a council of ministers and laymen.—*Goldsmith's History of England*, p. 19.

It was on the 23d of June, 1530, when the life of the Protestant Reformation was hanging in the balance at the Diet at Augsburg, when Melancthon and other theologians were trembling and hesitating, that Frederick, the immortal Elector of Saxony; the Landgrave; the Margrave; Luneburg and Anhalt, promptly signed the memorable Confession of Faith, and thus these brave laymen set an example to the wavering theologians, which was worthy of their imitation.*

Who can estimate the influence of the heroic Puritans, such as Oliver Cromwell, Milton and others in securing religious liberty throughout England and the world.

*"The courage of the Princes surprised every one. Rome had crushed the members of the Church, and reduced them to a herd of slaves, whom she dragged silent and humiliated behind her: the Reformation enfranchised them, and with their rights, it restored to them their duties. The Priest no longer enjoyed the monopoly of religion; each head of a family again became priest in his own house, and all the members of the Church of God were thenceforward called to the ranks of confessors. The laymen are almost nothing, in the sect of Rome, but they are the essential portion of the Church of Jesus Christ. Wherever the priestly spirit is established, the Church dies; wherever laymen, as these Augsburg Princes, understand their duty and their immediate dependence on Christ, the Church lives."—*D'Aubigne's His. of Ref.*, Vol. XIV, p. 488.

Among all the friends and advocates of lay representation in the American Methodist Reformation, none were more firm, zealous and consistent than the Hon. Philemon B. Hopper, the subject of this brief sketch.

Judge Hopper was born in Queen Anne's County, Md., on the 23d of January, 1791. His parents were among the early converts to Methodism, and immediately after their uniting with the M. E. Church, they dedicated their residence to the service of God, and opened their doors to the ministers, as a place for preaching, which was continued there, until the erection of the Methodist church in Centerville, Md.

He was converted at a camp-meeting near Chestertown, Md., in the year 1810, and like the converted Saul of Tarsus, immediately united with the Church. The quaint pastor, Rev William Bishop, who received him into church, said to him: "My young brother, there are a great many prophecies that you will not stand. I hope you will disappoint them; but I tell you, that you will have as much *as you can wag under*."

As he had been studying law for some time, he was admitted to the bar in the month of October following. He soon obtained a large practice, was elected to represent his County in the Legislature of the State, and filled many other reponsible offices to which he had been appointed.

Soon after his admission to the bar, he was appointed leader of a class of colored persons, and some of the happiest hours of his life, he says, "were spent in endeavoring to teach and encourage this unfortunate race of people."

AS A PREACHER.

He was plain, practical, and earnest. His preparations for the pulpit were very slight. A few notes

thrown hastily together, to give direction to his discourse, or to prompt thought, were by him deemed sufficient. He relied greatly upon the inspiration of the Holy Ghost and the occasion. He would take a careful survey of the character of his congregation, and then endeavor to make his sermon suit the people, comparatively careless, after that, whether it accorded with the text or not. His friends thought he did himself great injustice by this mode of ministration; but he could not be convinced of the fact. In speaking of his manner of preaching, he says: "I believe there were few men who ever attempted to preach, who could not preach better than myself. I felt deeply for the souls of the people, and preached off-hand without previous preparation. I never wrote a sentence of my sermons, but preached with earnestness and zeal, inspired by a deep travail of soul for the salvation of sinners."

Like the Patriarch of Uz, he had unwavering confidence in the Word of God. His zeal was like that of the Master's, and in ardent love and longing for the conversion of sinners, he was like Moses, Paul and McChayne, who were ready to sacrifice their lives for the salvation of their perishing fellow beings. He had a stand prepared and seats erected at his own expense, at Hall's Cross Roads, in Caroline County, Md., where he preached the Word to the people every Sabbath for a considerable period of time, and God blessed his labors here abundantly; for during the first summer over one hundred and twenty persons were converted, and united with the church in Centerville, besides those who joined elsewhere.

In July, 1842, the Methodist Protestant Church in Easton, Talbot County, Md., by a combination of causes,

had become almost extinct, and the few members that remained were greatly disheartened and ready to abandon the cause. But Judge Hopper, having unflinching faith in God, encouraged the few members, and Revs. D. E. Reese, D. D., L. J. Cox, and W. H. T. Barnes to come together and hold an extra meeting and cry mightily to God for help. And, as he honored God like King Asa, by trusting in him for success, God honored his faith by pouring out His spirit, when over one hundred souls were converted and added to the Church, and she came up out of the wilderness in that place, "fair as the moon, clear as the sun, and terrible as an army with banners." Revs. T. D. Valiant, Josiah Clift, and Miss Tamsey A. Hughlett, afterwards the wife of Rev. Levi R. Reese, were among the fruits of this great meeting.

AS A REFORMER.

He says: "At the instance of the Rev. Ezekiel Cooper, of the Philadelphia Conference of the M. E. Church, I became a subscriber to the *Wesleyan Repository*, published by W. S. Stockton, and became a constant writer for that periodical. Through the representation of Revs. E. Cooper; Thomas Ware; Lawrence McComb; James Smith, all travelling preachers in the Philadelphia Conference of the M. E. Church, and from the conversation and writings of Revs. W. T. Ringgold; A. McCaine; J. R. Williams; Nicholas Snethen and Asa Shinn, and my own investigations, I became convinced that Lay Representation was right, and that the people ought to be represented in the General Conference, the law making department of the Church. I had no intention to unite in forming a new Church in my first advocacy of reform, nor do I believe that any of the original Reformers had the most remote expecta-

tion of doing so. But, the expulsion of Revs. Dorsey and Pool, and afterwards the expulsion of the ministers and laymen in Baltimore, left us no other alternative, except a dishonorable course towards the expelled. The action, however, of the General Conference, confirming the proceedings of the Baltimore Conference, determined us to secede, and one hundred and twenty persons at Centerville, and at Wall's Cross Roads, joined the ASSOCIATED METHODIST CHURCHES."

Besides being a member of the Convention of 1830, which formed the Constitution, he was frequently elected a representative to the General and Annual Conferences of the Church. He was a regular contributor to the *Methodist Protestant*, and no contributions were more generally read than the practical and pointed articles over the signature of P. B. H.

AS A CHRISTIAN.

He was universally beloved and respected. As an attorney, he was loyal and true to his convictions of law and right. As judge, he was upright and impartial, enjoying the confidence and respect of the bar and people. In 1826, he was appointed judge of the Second Judicial District, by the Governor of Maryland. He held this office until it was made elective, in 1850, by the new Constitution, when he was elected by the suffrage of the people to the same position, which he held until the close of his life, in 1858.

In 1826, after he had been elevated to the judgeship, he received a letter from a member of the court, congratulating him upon his advancement from the bar to the bench, and suggesting to him the propriety of ceasing to preach, inasmuch as the office of preacher would detract, in his opinion, from the dignity of the judge-

ship. He thanked his friend for his kind congratulations, as an expression of interest in his behalf, but informed him, that "he regarded the two offices as not incompatible, and that if he should resign either, it would be the judicial."

By purchase and marriage he became the owner of some seventy slaves, all of whom he set at liberty. He says: "If I held seventy more, I would set them all free. I could not die contented leaving them slaves."

Judge Hopper was thrice married: in 1813, to Miss Rebecca E. Carter, of Talbot County, Md., by whom he had five children, in 1822, to Miss Margaret A. Thomas, of Md., by whom he had three children; and in 1829, to Miss Ann Baggs, of Queen Anne's County, Md., by whom he had twelve children.

Like Abraham, his hospitality was proverbial, his friends and "the stranger in distress" were always welcomed to his house. He set before the ministers of all denominations "an open door;" but to those of the Methodist Protestant Church, his house was a HOME.

THE END OF LIFE'S JOURNEY.

In the autumn of 1857, when the leaves were falling, in the 66th year of his age, the Master came and called for him, but he lingered until the next Spring, before he left earth for heaven. A short time before he passed away, one of his sons repeated the hymn commencing: "Away, my unbelieving fear," which he also repeated, and when he came to the last two lines, raised his eyes and hands towards heaven, and with great emphasis said:

"No, in the strength of Jesus, no!
I never will give up my shield."

Shortly afterwards, he said: "I have a home, a home

not made with hands, eternal in the heavens. I have no fear of death." And as long as consciousness remained he testified to the same effect. Dr. J. J. Murray in his obituary, says :

"On Sunday, March 28, 1858, at 3½ o'clock, in the morning, after lingering in the flesh until mind and body had become a wreck, he fell asleep in Jesus. There was weeping that morning in the new sanctuary which he had contributed to erect, but within whose walls he was not permitted to worship—there was rejoicing in the higher Sanctuary, where God wipes away the tears from all eyes. Although our brother did not rejoice rapturously in the midst of disease and wasting, he rejoices now in the fullness of joy in the presence of Jesus.

Farewell, Judge Hopper! The homestead will miss thee! The sanctuary will miss thee! The preachers will miss thee, at camp-meeting and Conference! The widow and the fatherless will miss thee! The bench will miss an upright judge! The community will miss a benefactor! The poor, the sorrowful, the sick and the dying will miss thee! But cease our tears. THOU ART IN HEAVEN!"

JOHN CHAPPELL.

1765—1853.

“For me to live is Christ, and to die is gain.”—Phil. I: 21.

As the Israelites ate some of the fruit which grew in the promised land, while they were yet in the wilderness; so does the Christian feed on the heavenly manna, and partake of angels' food while passing through the world to the heavenly Canaan. “The kingdom of God is within you.” “He that believeth on the Son of God hath the witness within himself.”

No person enjoyed more of the blessed comfort of assurance, than John Chappell, the subject of this sketch. He was born in the Parish of Payneswic, Gloucestershire, England, on the 24th day of June, 1765. He was converted and united with the Wesleyans in England, in the 14th year of his age. He was well acquainted with John and Charles Wesley—he heard the former, preach Whitefield's funeral sermon on the 19th of November, 1770, when he was about six years of age. He attended regularly upon the ministry of these two eminent men of God, as long as he remained in England. On the 7th of April, 1795, he sailed from London, accompanied by his parents, his wife and children, and landed in Philadelphia, Pa., on the 15th of June following, when, after moving to several cities, he finally settled down in Baltimore, where he united with the Light Street M. E. Church.

AS A REFORMER.

He was intelligent, earnest and consistent. In 1824, the first “Union Society” was formed in the city of

Baltimore. It was followed by more than twenty similar organizations in the different parts of the United States. In 1825, Brother Chappell was elected Vice President of the Society in the city of Baltimore, and President of the same, in 1826-7. He occupied a prominent place among the advocates of Reform. He was a member of the editorial committee, who published the *Mutual Rights*; a member of the committee to call the first General Convention; among the delegates elected by the State Convention to the General Convention; and in various other relations, until at length, in company with twenty-one other laymen and eleven local preachers, he was brought to trial in 1827, for his advocacy of Reform and expelled from the M. E. Church, for belonging to the "Union Society," and patronizing the *Mutual Rights*. The result of these expulsions was the organization of the Methodist Protestant Church, which embraces at the present time, forty-three Annual Conferences; 1,314 itinerant ministers and preachers; 130,000 members; 1,351 churches, valued at \$3,000,000; extending its territory from Maine to the Gulf of Mexico, and from the Lakes to the Pacific Ocean, strengthening with the progress of the country, and doing faithfully its part in the evangelization of the world.

He took an active part in the New Church, and at times filled nearly all the offices that could be given him. He was class-leader, steward, member of the Book Committee, delegate to the Annual and General Conferences; in all these relations, he magnified his office, being always prompt and faithful in the discharge of his numerous and onerous duties.

AS A CHRISTIAN.

He was humble, emotional and deeply spiritual. He seemed to feed upon the heavenly manna, and to

breathe the atmosphere of the celestial Canaan. He was passionately fond of lyrical poetry, and Charles Wesley, under whose ministry he frequently sat in his youth, was his favorite poet. His mind was richly stored with the precious gems of this gifted writer, and he drew comfort and consolation from them in his earthly pilgrimage, like the weary traveler does, invigoration from his cruse of water, in passing through the desert. Mr. Holland, in his notice of Milton, speaks of the advantages of committing poetry to memory in youth, because, he says: "It lays the foundation of intellectual pleasure at the *other* extreme of life." In describing his character, Rev. T. H. Stockton says:

"His natural character had many fine elements in it. It was a round and rich character, and had a touch of ideality all over it. Though small in stature he was considerably taller than Mr. Wesley; as he has told me that when he stood in the aisle before the altar and Mr. Wesley upon the platform within it, their heads were just about upon a level. His well moulded forehead gave indication of a full complement of well-balanced faculties. His blue-eyed countenance was at once benignant and shrewd. His manners rippled at times into breezy crispness, but always had an under-current of the purest and blindest politeness. His speech was slow in utterance, but quick and sure in effect. His intellect was remarkably retentive, discriminating and precise. His sentiments were delicately and genially appreciative of beauty in nature and art—especially in music, painting and sculpture. His moral principles were such as constitute what is generally meant by complete integrity, and were all girdled by the strength of unyielding conscientiousness. His affections were tender, warm and enduring. His habits were exceedingly methodical, punctual, prudent and diligent.

But his spiritual character is our chief concern, the character gradually formed within him by the Spirit of God, after his conversion from nature to grace; the character within which, whatever natural imperfections lingered about him were seen only as particles of dust in amber."

He aged grandly and symmetrically in Christ, and came to his grave at the mature age of 88—full of years, full of grace and ripe for glory. Rev. T. H. Stockton D. D., his pastor, says: “I called to see him one day when he said to me: ‘You have no idea of the feelings of a worn out man.’ Again, finding him lying upon the sofa, and inquiring after his condition, he replied: ‘*Sinking, Sinking, Sinking!* Sometimes I hardly know whether I am living or dying.’ I said, well I suppose you have no choice. ‘No,’ said he, ‘it would be *wrong* for me to choose:’—

‘I trust my Great Physician still,
What *He* prescribes can ne’er be ill.’”

A short time afterward he was visited again by his pastor, when he expressed the most ardent desire for reaching his eternal home, and said:

“O that without one lingering groan,
I may the *welcome call* receive;
My body with my charge lay down,
And cease at once to work and live.”

The end came at last, as it will to all. It was on Sabbath, October the 23d, 1853, at 3½ o’clock, P. M. when he closed his weary pilgrimage in peace, and exchanged the sorrows of earth for the joys of heaven.

His funeral sermon was preached by Rev. T. H. Stockton D. D. from Gen. V: 5. Revs. Dr. Jennings; Henry Furlong; A. Webster D. D., Brother Varden and many dear friends blended their sympathies with those of the family, after which the remains were laid down to repose, until the resurrection morning.

R. B. VARDEN.

1797—1878.

"Speaking the truth in love, may grow up into him in all things, which is the head, even Christ."—Eph. IV: 15.

The subject of this sketch, Robert B. Varden, an elder brother of Rev. Josiah Varden of precious memory, was born in London, England, on the 5th day of February, 1797. His parents came to this Country during his infancy and landed at Philadelphia, Pa. In his boyhood he came very near losing his life. In crossing a mill race on a plank at Germantown, Pa., a dog ran against him and threw him headlong into the water, when he was taken out for dead; but on the application of the proper remedies he was restored to life. In 1812, when he was fifteen years of age, he was apprenticed to Thomas Morgan, a Quaker, in the city of Baltimore, to learn the pottery business.

In 1814, when a portion of the British Army was threatening to capture the city of Baltimore, although but seventeen years of age, he volunteered as a soldier in the United States Army, and was stationed in Fort McHenry, near the city. On the 11th of September, 1814, he marched to North Point, and in the battle on the following day, was wounded with a musket ball in his shoulder, which disqualified him for service for several months. At the close of the war in 1815, he resumed his former business and completed his trade with Mr. Morgan in Baltimore.

HIS CONVERSION.

He gave his heart to Christ in the nineteenth year of his age, and united with the Exeter Street M. E. Church

in the city of Baltimore. Being ardent in temperament and active in Christian work, he soon became a class-leader and an exhorter, and continued to labor most zealously in that Church, until 1827, when Dr. Jennings and others were expelled from the Church, for belonging to the "Union Society," patronizing the *Mutual Rights*, and advocating a reform in its polity, when he with thirty-two others, immediately withdrew, and cast in their lot and destiny with their expelled brethren.

He was one of the original members which constituted the East Baltimore Station of the Methodist Protestant Church where his membership remained, excepting nine years, the remainder of his life. He was elected class-leader, and was perhaps, the first in the Methodist Protestant Church : he was a member of the building committee which erected the church, a leading spirit in the formation of its charter, and frequently represented it as delegate in the Annual Conference.

HIS CHARACTER.

As a Christian he was sincere, active and consistent, proving his faith by his works. He was a man of positive convictions, with a stern and pronounced manner of expression, which frequently caused collision and criticism with those, who differed from him in opinion. He was strong in the faith of the gospel, mighty in prayer and fervent, vehement and effective in exhortation. Being one of the Fathers of the Methodist Protestant Church he loved it with all the fervency of parental affection, and was an enthusiastic advocate of its New Testament Polity and Doctrines. He was a good man, full of the Holy Ghost ; a living epistle, read and known of all men, and an industrious and successful worker in the vineyard of Christ.

HIS DEPARTURE.

Physically he was well preserved. The Lord satisfied him with long life, showed him his salvation and brought him to the grave in his 81st year: "as a shock of corn cometh in its season"—fully ripe and ready for the Master's use. His health began to fail in March, when he retired to his home in Uniontown, Md., and rapidly declined, until May 7th, 1878, when he laid down his shield, closed his eyes in peace, and sweetly fell asleep in Jesus! There was nothing remarkable in his Christian experience at the last. As he lived; so he died—the calm, faithful and trusting Christian. Being conscious of his speedy departure, he said: "God never does any thing wrong. It is all right with me; I have been getting ready to die for sixty-two years." And with these words upon his lips, he closed his earthly mission and went up, to "be forever with the Lord."

After appropriate funeral services, his remains were laid down to rest by the side of those of his venerable brother, Rev. Josiah Varden, in the West Baltimore Cemetery; near the place where he fought the many battles of life, and "overcame by the blood of the Lamb and the word of his testimony."

JOHN J. HARROD.

1785—1854.

"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved."—John XIII: 23.

A Christian in his life and character, is the highest style of man. And his degree of perfection, is in proportion to his likeness of Christ, the great exemplar of Divine excellence. John was called "the beloved disciple," because he lived so near the Saviour, as to lean his wearied head upon His bosom. He inhaled the loving spirit of the Master, hence, he was beloved by Christ and all His true followers. So it was with John Jolly Harrod, the subject of this sketch.

He was born in Harford County, Md., in 1785. He was converted to Christ in the days of his youth, and united with the M. E. Church. Like many other young men, he turned away from agricultural pursuits and came to the city of Baltimore, for the purpose of entering the mercantile business, and in 1806, in the 22d year of his age, opened a book store. His place of business was the head quarters of the Methodist preachers in those early days; where they frequently met and discussed such measures of Reform, as they realized to be absolutely needed in the government of the M. E. Church. Brother Harrod heard and heeded! He was "not a forgetful hearer, but a doer of the Word." He at once espoused the cause of Reform, and emphasized his attachment, by becoming the publisher of the *Mutual Rights Magazine*, which was so obnoxious to the

Rulers of the M. E. Church. For this and for belonging to the "Union Society," he and twenty-one other laymen and eleven local preachers were expelled from the M. E. Church, in September, 1827. He immediately united with his expelled brethren, in the organization of the Methodist Protestant Church, and became the first Agent of its Book Concern and periodical; a position he filled for a number of years, which if not with great success, yet to the best of his ability. He compiled the first Hymn Book used by the Church, was a member of the historic Convention of 1830, and prominently associated with all the early trials and triumphs of the new Denomination.

HIS CHARACTER.

Like "the beloved disciple," he was humble, earnest, and faithful. He was not born to command, but to execute. As a financier, he had not the skill of Necker, the sagacity of Dickens, or the discrimination of Chase, his great defect of character was an excessive degree of confidence in the integrity of his fellow men. His greatness lay in his administrative ability, his humble, meek and Christ-like spirit, and in his unwavering confidence in the rectitude and importance of the Doctrines and Polity of the Methodist Protestant Church.

After having faithfully served his own generation, he departed this life in peace, in the city of Baltimore, on the 6th of January, 1854, in the 69th year of his age. Rev. Drs. T. H. Stockton; S. K. Jennings and S. B. Southerland delivered appropriate addresses, commemorative of his piety, usefulness and Christian character, after which his remains were laid down to rest, in Greenmount Cemetery, in the city of Baltimore.

WESLEY STARR.

1789—1866.

"And Solomon determined to build a house for the name of the Lord, and a house for his kingdom"—2 Chron. II: 1.

As the tree is known by its fruit, and the fountain by the nature of its streams, so the character of a man is determined by the object upon which he places his affections. The miser sets his heart on gold, the ambitious on position and power, the debauchee on sensual gratification: but the child of God is not his own—he "lives not for himself, but to glorify God in his body and spirit which are God's." He says: "Whom have I in heavn but Thee? and there is none upon earth that I desire besides Thee." Such were the sentiments of the devoted Wesley Starr, the subject of this sketch.

He was born in Westmoreland Co., Va., in the year 1798. In his youth he removed with his parents to St. Mary's County, Md., and worked with his father at the carpenter trade. In 1808, he came to the city of Baltimore, to perfect his knowledge of the house-building art. In 1821, he abandoned the carpenter trade, and with Thomas McCormick (now of precious memory) entered into the mercantile business, which they continued until 1830, when brother McCormick withdrew from the firm, leaving his partner to continue the business, which he did with great energy and success.

AS A CHRISTIAN.

He was converted in his 17th year, and united with the M. E. Church, where he soon became a class-leader

and a zealous worker in the cause of Christ. He was strongly American in his ideas of government. Hence, he took an active part with his Reform brethren, in 1824-7, in striving to secure a modification of the government of the M. E. Church, for which he and twenty-one other laymen, and eleven local preachers were expelled from the Church in 1827, for belonging to the "Union Society," and patronizing the *Mutual Rights*.

He was an ardent and liberal supporter of the new Church, and contributed largely in a financial way towards securing the St. John's church, on Liberty Street, and in building the West Baltimore Station, on the corner of Green and Lombard Streets, and lastly, built, entirely himself, the one bearing his name, the "Starr Church," on Poppleton Street, Baltimore, the cost of which, including the parsonage, was about \$40,000. This he called his youngest child, and on certain conditions presented it, as his free will offering to the Methodist Protestant Church.

Like Mr. Wesley, he entertained very primitive views in reference to Church customs, and those usages which characterized original Methodism, and which he thought absolutely necessary to the maintenance of spirituality. Hence, he has bound the trustees of the "Starr Church," to adhere forever to the following old-fashioned Methodistic usages: "The men and women are to sit apart in the congregation: no instrumental music is to be introduced in the church: the hymns are to be lined, so that all present can sing: no fairs are to be held in the building, and no debt is ever to be created upon the church for any purpose whatsoever."

He left property in the city of Baltimore for the benefit of the same church, which brings an annual revenue of \$1,200.

He was a man of iron will and inflexible purpose. Sagacious and accurate in judgment, honest, energetic and economical in business, he attained a high degree of public confidence and wealth. Being dependent solely upon his own efforts for success, and consequently closely confined to business, his educational advantages were necessarily limited. Hence, he did not possess that liberality of sentiment, suavity of manner, or that courtesy and respect for the opinions of others, which is the result of extensive travel and thorough education. Although positive almost to dogmatism in his convictions, and blunt in his manner of expression, yet he enjoyed the confidence and respect of his brethren, and was often elected to represent them in the General and Annual Conferences of the Church.

He was widely known and highly respected by the business community of the city of Baltimore, and for several years before his death was a Director in the Baltimore and Ohio Railroad Company. He was blessed with a strong physical organism, good health and a clear and vigorous mind. He closed his earthly pilgrimage in great peace, in the city of Baltimore, on the 9th of May, 1866, in the 77th year of his age.

His funeral sermon was preached in the church bearing his name, by Rev. Francis Waters, D. D., from Prov. XVI: 31. The children of the Sabbath School, attended in a body, while the presence of over twenty ministers and many Church friends attested the high esteem, in which the deceased was held by those among whom he had lived for over half a century. His remains were laid down to rest in Greenmount Cemetery, where the dust of so many of his noble compeers in the work of Reform repose.

HON. B. H. RICHARDSON.

1799—1877.

"The hoary head is a crown of glory, if it be found in the way of righteousness." Prov. XVI : 31.

The subject of this sketch was born in Harford County, Md., on the 28th of August, 1799. His paternal grandfather was a soldier in the American Revolutionary war, and was killed in a skirmish in the early struggle for independence. His maternal grandfather, Colonel John Beal Howard, was an officer in the continental service during the same period. Beal Howard Richardson was the son of Rev. Benjamin Richardson, who was for many years a local minister in the M. E. Church, but withdrew after the expulsion of his Reform brethren in 1827, and united in organizing the Methodist Protestant Church, where he labored acceptably until the close of life. The father devoted all his time and talents to his holy calling, and mingled but little in political affairs. The son, in his inclinations and habits, was a perfect contrast to his father, taking the most lively interest in the political events of the day, and at the early period of sixteen years of age contributed important articles to the press. In 1826, he moved to Baltimore, where for twenty years he was engaged in mercantile pursuits. Although immersed in business, yet he took a deep interest in politics, and was elected to the Legislature of Maryland in 1835, 1836, 1837 and in 1840, when he took an active part in advocating the proposed internal improvements in the

State, namely, the completion of the great line of railway to the Ohio River. In consequence of his warm advocacy of this important measure, he was appointed by the Governor a State Director of the Baltimore and Ohio Railroad Company.

In 1843, he was elected a member of the City Council, when he introduced measures for the improvement of the neglected squares around Washington's Monument, which has made them an honor and credit to the city. In 1846, he was elected editor of the *Republican*, a political newspaper of pronounced Southern sentiments in its advocacy of "States' Rights." In 1848, he relinquished the mercantile business, and became proprietor of the *Republican*, and continued its publication until 1863, when it was suppressed by order of General Schenck, on account of its Southern sympathies.

He was appointed by the Governor one of the original Managers of the House of Refuge, and rendered the most efficient service in the erection of this important Institution. He was also appointed by Governor Grason the Financial Agent of the State Penitentiary, and some fifteen years later, served as President of the Board of Directors of the same Institution, taking an active part in endeavoring to improve its administration. From 1856 to 1860, he acted as appraiser of merchandise at the port of Baltimore, under the administration of President Buchanan. In 1868, he was appointed one of the Judges of the Appeal Tax Court, which position he retained until 1876, when he resigned on account of failing health.

Although like Erastus, the chamberlain, his life was devoted principally to secular affairs, yet like him he took an active part in all the interests of the Church,

rendering assistance to the extent of his ability. He united with St. John's Methodist Protestant Church in Baltimore, in 1831, and continued an active member, until 1865, when he transferred his membership to West Baltimore Station, where it remained until he exchanged earth for heaven and labor for reward.

As a Christian, he was calm and dispassionate, genial, generous, and catholic in spirit: an affectionate husband, a kind parent and a faithful friend.

As a reformer, he was bold and outspoken in expressing his sentiments. He never concealed his views for the sake of policy, or faltered in the face of opposition. He united with the Methodist Protestant Church at her beginning, spent all his religious life in her service, and realized his highest denominational ambition, by dying in her sacred communion.

After retiring from public life in 1876, his mind was absorbed with the great work of "setting his house in order," realizing that his departure was near at hand. During several interviews with his pastor, he expressed a desire to depart and be with Christ, and the loved ones that had gone before. For several days preceding his death, he lost the power of intelligent expression, but his Christian life had left the most satisfactory assurance that "an entrance had been administered abundantly unto him into the everlasting kingdom of our Lord and Saviour, Jesus Christ." On January 4th, 1877, he closed his earthly mission, and "entered into the joy of his Lord."

Rev. Dr. A. Webster delivered an eloquent address, commemorative of his Christian life and character. Rev. Drs. Brantley of the Baptist, and S. K. Cox of the M. E. Church South, participated in the services; when the remains were interred in Greenmount Cemetery.

JOHN COATES.

1800—1871

"Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."—Prov. XXII: 29.

The diligent hand maketh rich, and only he that reapeth has a right to expect a reward. So it was with John Coates, the subject of this brief sketch. He was born in the city of Baltimore, Md., on the 14th of January, A. D. 1800. His parents both came from Ireland; were among the early disciples of John Wesley; were strongly attached to the doctrines and practices of Methodism, and brought up their children in strict conformity with the faith and usages of that Church. John received a good English education, in view of engaging in the mercantile business, and upon leaving school, secured a situation as clerk in a respectable dry goods house, and remained there until the firm failed. He soon secured a similar position in another establishment, which in a short time afterwards also failed. Discouraged with the uncertainties of mercantile life, he determined to abandon that field, and try his fortune as a mechanic. He engaged with a builder, and entering heartily into the business, soon mastered the trade. In 1822, he commenced operations as a builder on his own account, and for two years did an extensive and profitable business.

In 1824, he entered into a partnership with Judge Glenn, of the United States Court, who had been a friend of his from boyhood, and who furnished all the funds,

necessary for the successful prosecution of the lumber business, in which the firm of Coates & Glenn engaged, for a period of over thirty years in the city of Baltimore, with great energy and success.

In 1842, a disastrous fire consumed nearly their entire large stock of material, and thus in a few hours were swept out of existence the results of the labors and earnings of many years. Immediately after the fire a number of friends, sympathizing with him in his loss, voluntarily tendered him one hundred thousand dollars as a loan, to enable him to resume his former business. But, while thanking these friends for their kindly offers, they were all declined, and he set himself earnestly to work to gather up the fragments that remained, and with renewed vigor and zeal commenced his work again. His industry was rewarded with financial success, and in the space of a few years he entirely recovered from his great loss and secured a sufficient competence for himself and family.

He was noted for energy of character, integrity of purpose, and unwavering fidelity to the cause of right. Having worked his way up in the world by industry and economy, he enjoyed the full confidence of his fellow-citizens, which was evidenced by the many important positions he was called upon to fill. He was a member, and for thirty-five years Treasurer of Warren Lodge, No. 51, of Free and Accepted Masons. He passed through all the subordinate degrees and was elected Grand Master, which office he held by the unanimous vote of his brethren for the unusual term of six years. He also served for ten years as Director in the Baltimore and Ohio Railroad Company; for six years as President of the Board of Managers of the Baltimore City Jail; for the same number of years a

Director in the Maryland State Penitentiary ; for sixteen years a Director in the Western National, and for an equal time a Director in the Eutaw Savings Bank in Baltimore. In 1864, he obtained a charter from the State Legislature for the incorporation of the "Union Fire Insurance Company," upon the organization of which he was elected President, a position he held for the remainder of his life.

AS A CHRISTIAN AND REFORMER.

He was converted and united with the M. E. Church in his youth, and continued in that relation until after the expulsion of his Reform brethren in 1828; when he withdrew, and united with the Methodist Protestant Church. And, though quiet and undemonstrative in the spiritual work of the Church, yet he was a faithful attendant upon the means of grace, and proved his love and fidelity by his financial support while living, and at his death left \$3,000 to the West Baltimore Station, of which he was a member; \$3,000 to the Sabbath School of the same Church, and \$4,000 to the Superannuated Fund Society of the Maryland Annual Conference. Like the Rev. Charles Avery of precious memory, he did not only love and aid the Church liberally while living, but remembered her at death by leaving some of the Master's funds for her support which had been committed to him, as a steward for disbursement. If "the works of Christians follow them after they rest from their labors," and "the Lord blessed the house of Obed-edom and all that pertained to him, because of the ark of God," will not His blessing rest upon those at present, who give the ark, or the Church of Christ, a place in their funds and legacies, as well as in their affections? Did not God always bless Israel when they were liberal to His cause, and curse them with famine

and pestilence when they robbed him in tithes and offerings? How much better it would be for our rich members, how much better for their children and for the cause of Christ, if they would only imitate the example of brothers Avery and Coates, and leave some of the Master's funds to aid His cause, instead of leaving all to their relatives, which frequently causes jealousy and strife, and hastens the progress of the legatees down to destruction.

HIS DEPARTURE.

It was on the 25th of September, 1871, when he was attacked with heart disease, and suddenly closed his earthly mission in the 72d year of his age, and entered into the rest of the saints above.

Rev. J. J. Murray, D. D., his late pastor, delivered an eloquent funeral address, commemorative of the life and character of the deceased; after which his body was laid down to rest in Greenmount Cemetery by his Masonic brethren, with the usual ceremonies of the Order, there to repose

“Till his triumphant spirit comes
To put it on afresh.”

WILLIAM KING.

1771—1854.

“Unto the upright there ariseth light in darkness.”—Psalm CXII: 4.

“Godliness is profitable unto all things, having promise of the life that now is, and that which is to come.” And as the Israelites had light in their dwellings while the Egyptians were enveloped in dense darkness, so now the Christian “has an unction from the Holy One, and knows all things. For God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” But few persons, comparatively, were more fully imbued with this gospel light, and practiced to a greater extent the spirit of uprightness, than William King, the subject of this sketch.

He was born on the 29th of September, 1771, in County Armagh, Ireland. His parents came to this country in 1775, when he was three years of age, and settled in Sherman’s Valley, in Perry County, Pa., near the Juniata River. In 1795, he came to Georgetown, in the District of Columbia, where he carried on the cabinet making and undertaking business for over half a century; during which time he carried to the grave the remains of more persons than were living in Georgetown at the time of his decease.

HIS CHARACTER.

As a Christian, he was upright, candid and zealous, and enjoyed the respect and confidence of his fellow

citizens. He was a man of strong mind and inflexible purpose. Sagacious and discriminating in judgment, positive in character, and independent in thought and action. As a good citizen and Christian, like the beloved Daniel, he took a lively interest in the affairs of both Church and State, and was always true to his convictions of duty regardless of consequences.

In 1812, he enlisted as a soldier in the United States Army, and was dangerously wounded at the battle of Bladensburg, on the 24th of August, 1814, under Commodore Barney. He was personally acquainted with every President of the Nation from Washington to Pierce, who was in office in 1854, at the time of his death.

As a Reformer he was earnest, candid and outspoken in the expression of his sentiments. He was among the first to advocate the introduction of Lay Representation into the Polity of the M. E. Church. He, Rev. W. C. Lipscomb and Gideon Davis, class-leaders, being men of influence and official standing, were deputed by the Reformers in the Georgetown Station to represent them in the Convention which was held in Baltimore, in November, 1828. A few days after this these three brethren were arraigned before the Quarterly Conference, censured and deposed from office, for exercising their inalienable rights as American freemen. But the cause of Reform was onward! The blood of the martyrs is the seed of the Church! At a meeting held by the friends of Reform in the Presbyterian Church in Georgetown on the 2d of December, 1828, he with his two brave associates and their noble compeers in the work of Reform, to the number of forty-two seceded from the M. E. Church, and organized under the Conventional Articles, as an ASSOCIATED METHODIST CHURCH,

which resulted in the Georgetown Station of the Methodist Protestant Church.

Being one of the fathers, he loved the new Church with all the ardor of parental affection. He consecrated the remainder of his life to its service, and realized his highest ambition by seeing it thoroughly established throughout the Nation—its New Testament principles permeating all the Methodisms of the world; thus vindicating the action of the Reformers, and at last, like Simeon of old, departed in peace in its communion, his eyes having seen its salvation.

Socially he was communicative, genial and courteous. An affectionate husband, a kind father, an honest citizen and as a candid, consistent Christian, he has left an honored name to his family and Church, and an example worthy of their imitation. He closed his earthly mission in Georgetown, D. C., on the 7th of July, 1854, in the 83d year of his age.

Rev. S. B. Southerland, D. D. delivered an eloquent funeral sermon from 2 Samuel III: 38, commemorative of his Christian life and character, after which the remains were interred in Oakhill Cemetery, in Georgetown, D. C., where he had laid so many down to rest.

“ Oh may I triumph so,
With all my conflicts past;
And dying find my latest foe,
Beneath my feet at last.”

GIDEON DAVIS.

—1833.

“A wise ~~man~~ will hear, and will increase learning: and a man of understanding shall attain unto wise counsels.”—Prov. I: 5.

We deeply regret that so little is known at present of the early life of this pious, gifted and intelligent man. He was born on the Eastern Shore of Maryland, where he received a liberal education whence he removed to Georgetown, D. C., where he was employed as a clerk by the Government at Washington. Passing over the period of his early life, we find him in 1823, a class-leader in the M. E. Station at Georgetown, D. C., and a zealous advocate for a modification of the government of the M. E. Church. He was a contributor to the *Wesleyan Repository*; wrote under the signature of “Waters,” and some of the most interesting and philosophical articles which adorn that important periodical are the products of his gifted pen. He was a member of the Convention of Reformers held in Baltimore, Md., on the 21st of May, 1824, when the *Mutual Rights Magazine* was instituted; and in connection with Revs. Dr. S. K. Jennings; Dr. John French; W. Smith; J. W. Boardley and Judge P. B. Hopper was appointed the editorial committee. When the Convention for Maryland and the District of Columbia was held in Baltimore on the 15th and 16th of November, 1826, Rev. Nicholas Snethen was elected President, and brother Davis Secretary, he and Rev. W. C. Lipscomb representing the Reformers of Georgetown.

On the 18th of April, 1827, Rev. D. B. Dorsey was suspended in the Baltimore Conference of the M. E. Church for reading and recommending the *Mutual Rights Magazine*; when on the 25th following, brother Davis addressed a letter of sympathy to this ecclesiastical martyr, which for knowledge of Church history and the logical and pertinent application of facts, would have done credit to the immortal confessors of the sixteenth century. This important letter may be found in *Williams' History of the M. P. Church*, pp. 148-51.

He was also a member of the Convention held in Baltimore in November, 1828, and elected chairman of the committee appointed to reply to the report of the General Conference of the M. E. Church, held in May of the same year, in which they refused the petition of the Reformers for Lay Representation, and specified the humiliating terms on which those expelled for advocating its introduction into the Church, might be restored to their former membership. This important report, written by brother Davis, ought to be read by every Protestant in the world, as it does not only expose and refute the sophistical claims of Episcopacy, but demonstrates the fundamental principles of our holy Christianity, upon which the Church of Christ is founded. The report may be found in full, in *Williams' History of the M. P. Church*, pp. 264-77.

He was a member of the committee in connection with Revs. James R. Williams; Dr. S. K. Jennings; Alexander McCaine and J. J. Harrod, who were appointed to prepare a Constitution and Book of Discipline, to be presented to the General Convention to be held in Baltimore in November, 1830. He was also a member of this historic Convention of 1830, which gave to the Methodist Protestant Church her name and

New Testament Constitution and Discipline ; and no lay member of that body possessed a clearer comprehension of the equity and bearing of ecclesiastical laws, than the subject of this sketch:

As a Reformer, he was intelligent and deliberate, and excelled in constructive ability. He was thoroughly American in principle ; his theory being that government was *from* the people, *for* the people, and *by* the people. He was the Chancellor Bruck of the American Methodist Reformation, and has imprinted his mental image on the economy of the Methodist Protestant Church. On the 28th of November, 1828, about a week after the rise of the Convention, he, W. C. Lipscomb and William King, were arraigned before the Quarterly Conference of the Georgetown M. E. Church, of which they were official members, and removed from office for the great crime (?) of attending as delegates at the late Convention. Their constituents feeling themselves injured by the proceedings against their delegates, held a meeting in the Presbyterian Church, of which Dr. Balch was pastor, on the 2d of December, 1828, when thirty-nine persons, Brothers Davis, Lipscomb and King among others, withdrew from the M. E. Church, and organized under the "Conventional Articles;" and thus originated the Georgetown Station of the Methodist Protestant Church.

Like Moses, he died in the prime of his mental and physical manhood, on the 13th of February, 1833 ; exchanging the militant, for the Church triumphant, and labor for his eternal reward.

Revs. Dr. Balch ; H. Furlong ; W. C. Pool ; L. R. Reese and Ulysses Ward participated in the funeral obsequies, after which the remains were interred in Oakhill Cemetery in Georgetown, D. C.

REV. JOHN FRENCH, M. D.*

1772—1839.

"Luke, the beloved physician, and Demas, greet you."—Col. IV: 14.

One of the blessings of the gospel, is its universal adaptation to every proper vocation in life. Joseph of Arimathea and Zenas were lawyers; Paul was a tent-maker; Matthias, a tax collector; Peter, James and John were fishermen, and Luke was "the beloved physician," but like the venerated Dr. French, he was also a minister of Christ; and labored to heal the spiritual maladies of the people, as well as those of their bodies, by preaching unto them the gospel.

Rev. John French, M. D., was born in Goochland County, Va., in the year 1772. He removed to Lynchburgh, Va., where he studied medicine with Dr. S. K. Jennings, of precious memory. He was converted to Christ while pursuing his medical studies in A. D. 1800, in the 27th year of his age, and united with the M. E. Church. Being of an ardent temperament, he soon became a zealous advocate for religion, and upon the completion of his studies, became a local preacher in the Church, and labored with much energy and success. After graduation he located at Salem, Roanoke County, Va., where he married his first wife, Miss Cox, a sister of the first wife of Dr. S. K. Jennings. Being an ardent patriot, he accompanied the American troops

* We are indebted to Rev. J. G. Whitefield, D. D., and to Colonel S. Bassett French, for many historical facts in this sketch of his venerable father.

to Norfolk in 1812, and being a widower at that time, became acquainted with the widow of John E. Marsden, and married her in 1818, by whom he had his only son, now Colonel S. Bassett French. He located in Norfolk, Va., and practiced medicine, and labored as a local preacher until 1828, when he relinquished the general practice of his profession, in order to enter more fully into the work of the ministry; occupying frequently the pulpits of the Presbyterian, Baptist and Methodist Churches, with great acceptability and success.

AS A REFORMER.

He was thoroughly American in feeling and sentiment. Having had several brothers in the Revolutionary Army, who had fought for the right of self-government in the State, he of course, imbibed the spirit of his brethren, and became a strong advocate for Lay Representation in the Church. Says Dr. Jennings:

“He had grown up under the influence of Calvinistic opinions. But when he became a Methodist, he was so entirely devoted to the interest of that Church as almost to merit the appellation of a bigot. He labored as a local preacher, of course without a salary; and although in early life he was poor, yet he extended his labors very widely, carefully redeeming time and exerting himself in a manner bordering on excess, for the furtherance of the cause of God and Methodism. I notice this last association the more carefully because he was the first bold advocate, of my acquaintance, for Reform in the government of the Methodist Episcopal Church, and as early as 1820, came on from Virginia to Baltimore, expressly for the purpose of sending into the General Conference of that year a memorial urging the necessity of Reform.

The two preceding years furnished such examples of the administration in Norfolk Station, as opened his eyes, and he became a most zealous friend to the cause of Reform. Offended only with the government of the Church, he was the same faithful and devout advocate for Christianity, as held and

taught by the great founder of Methodism, and for the last ten years he has labored for the promotion of the Methodist Protestant Church."—*Methodist Protestant*, October 24th, 1839.

In the month of June, 1829, he in connection with Revs. A. McCaine; Dr. J. B. Tilden; George Reed; Miles King; B. G. Burgess; William Pinnell; Benedict Burgess, Sr.; Richard Latimore; W. H. Comann and John Percival, organized the Virginia Conference at Lynchburgh, Va., under the "Conventional Articles," when Rev. Alexander McCaine was elected President.

In 1830, he went to Boston, Massachusetts, where he organized a Methodist Protestant Church and labored as pastor for six months, until the opening of the Baltimore Convention, where the Constitution and Discipline of the Church were adopted. He was a member of the Reform Convention held in Baltimore on the 21st of May, 1824, for the purpose of securing harmony of action, and instituting a medium of communication and discussion for the advocates of Reform throughout the Nation. The *Mutual Rights Magazine* was instituted at this Convention, and Dr. French was appointed a member of the editorial committee. He was also a member of the Conventions of 1727-8 and 1830, and took a prominent part in the construction of the Constitution and Discipline of the new Church.

Being blessed with a clear and comprehensive mind, and a large degree of administrative ability, he soon became the Nestor of the Virginia Conference, enjoyed the full confidence of his brethren, and was its President as often as the law allowed, during his long and useful life. At the expiration of his first constitutional term as President, he turned his attention to the organization of a Methodist Protestant Church in Norfolk, Va. To secure this end he purchased the old theatre

building and fitted it up for a church at a large expense, but the bad location, combined with the prejudices against the building, were of such a character, as to defeat the effort as a church enterprise, and the failure resulted in his financial ruin.

In 1836, he removed to Nansemond County, Va., where he was married for the third time, to Mrs. Peebles, of Brunswick County, Va., and engaged extensively in agricultural pursuits, until September, 1839, when he was taken with bilious fever, which soon terminated in death.

AS A PREACHER.

He was lucid, logical and earnest. In holding a series of meetings in Richmond, Va., in 1832, he had Chief Justice Marshall for one of his hearers, who declared, that "he was one of the ablest preachers he had ever heard in America." He was kind and generous in spirit, gentle and unassuming in manner, and like the true bishop, "had a good report of them which are without." He was greatly beloved, and "his praise in the gospel was throughout all the churches." As a Christian, his character was above suspicion and reproach. In his domestic relations, he was a kind husband and parent, a faithful pastor and friend.

He came to the end of life's journey on his farm, at Holladay's Point, Nansemond County, Va., on Sabbath evening, October 13th, 1839, in the 67th year of his age; and exchanged labor for reward, and the toils of earth for the joys of heaven. He was rational to the last, and conscious of his approaching end, which was as calm and peaceful as the close of a summer day!

"Sure the last end

Of the good man is peace;—how calm his exit!
Night dews fall not more gently to the ground,
Nor weary, worn out winds expire so soft!"

During his illness he frequently said, "he had nothing to lose by death, and that he wanted it understood, that his only hope of heaven was founded in the death and merits of his blessed Redeemer." Rev. Dr. Whitefield, who was present at his departure, says :

"Of all the death-bed scenes I have ever witnessed, his exceeded all, in tenderness and love for his darling Bassett—his only son and the child of his old age. To us who were endeared to him as sons in the gospel, he gave, like the patriarch of old, his parting blessing, and exhorted us to faithfulness in the discharge of our ministerial duties; thus showing his deep concern for the Church, and exhibiting the ruling passion of his life, which was strong in death. He next addressed those about him, expressing unshaken confidence in Christ as his Saviour in life, in death and in eternity. His arms pulseless, his voice reduced to weakness, he had strength given him for this last solemn occasion. He sat up in bed and folded to his fainting heart and throbbing bosom his darling boy, and in language that I never heard equaled for tenderness and affection, told him how much he loved him, how very dear he was to him, warned him of the dangers of sin, charged him to flee every evil way and give himself to the Lord in the days of his youth, and with prayer commended him to the God and Father of the fatherless, with the blessing of a dying father—and soon after fell asleep in Jesus!"

His remains were taken to Norfolk, into the church which had been the object of his long and deep solicitude, where Rev. J. G. Whitefield, D. D., delivered an appropriate funeral sermon from 2 Peter III: 11, to a very large and intelligent congregation, composed chiefly of the older citizens; whose presence attested the high regard they entertained for the venerable deceased minister of Christ, who had lived and labored for over a quarter of a century among them. His remains were laid down to rest by the side of those of his second wife, in Norfolk Cemetery, in hope of a blessed resurrection and a glorious immortality.

REV. J. B. TILDEN.*

1762—1838.

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."—Luke VI: 22.

Rev. John Bell Tilden, M. D., was born in Philadelphia, Pa., on the 9th of December, 1762. His parents being very anxious to keep him out of the Revolutionary Army, sent him as a student to Princeton College, in New Jersey. But the Presbyterian Denomination being so ardently patriotic, and Princeton College having Rev. Dr. Witherspoon, one of the signers of the American Declaration of Independance, at its head as President, the young student imbibed the spirit of liberty which was prevalent there, and had spread like a mighty tidal wave over the Colonies, left the College when about sixteen years old, being large for his age, entered the American Army, attained the rank of captain and continued in the service until the close of the war. After leaving the army in 1783, he settled at Newtown, Frederick County, Va., where he studied medicine and secured a large and lucrative practice.

He was converted to Christ at Martinsburg, Va., in 1787, in the 25th year of his age, and united with the M. E. Church at that place, where he soon became a local preacher and an active worker in the cause of Christ. Being a man of culture and of extensive influence, he was in 1779 elected a Justice of the Peace,

* We are indebted to Mr. J. B. Phelps, of Baltimore, Md., for much information contained in this sketch.

and some years later, High Sheriff of Frederick County, Va. Thus, like his venerable compeer, Judge Hopper, of Maryland, he occupied prominent positions in the State as well as in the Church; and by the exercise of justice and integrity in the discharge of his important duties, like Samuel of old, reflected credit and honor both upon his ministerial and magisterial professions.

As a Reformer, he was, like Paul and Luther, bold, earnest, outspoken; laboring with both tongue and pen to defend and advance the cause of New Testament equality in the ministry, and the inalienable rights of the laity to representation in the free Gospel Church of Christ. He was a contributor and an industrious circulator of the *Mutual Rights Magazine*, the organ of the Reform party in the M. E. Church. For exercising these Scriptural and American rights, he was expelled from the M. E. Church, at Newton, Frederick County, Va., in 1828. At his trial he was refused the privilege of reading his defense, when he arose and stated to the large assembly, that he would read it from the first door steps he should reach after leaving the church, when nearly the entire congregation followed him, leaving only his accusers behind. He united with his expelled brethren, and in the next year, 1829, assisted in organizing the Virginia Conference of the M. P. Church.

As a preacher, he was of noble and dignified bearing, chaste in style, pure in diction, graceful in manner, and a profound and earnest expounder of the Word of God. In his holy life, fervent zeal and spotless character, he set an example that was worthy of all imitation.

He departed this life at Newton, Frederick County, Va., on the 21st of July, 1838, in the 76th year of his age, where he had lived for over half a century, and where his remains were laid down to rest.

REV. W. J. HOLCOMBE, M. D.

1798—1867.

“For thou hast maintained my right and my cause.”—Psalm IX: 4.

If our happiness depends upon the amount of good we impart to others, then the Christian physician, who prescribes for soul and body, heals the sick, and applies the balm of Gilead to the sin-stricken heart, must have a double portion of enjoyment. What influence can a Christian physician exert with his patients for Christ? When the heart is softened by affliction and realizes the vanity and instability of all earthly things, what a golden opportunity is then presented for doing good, by speaking a word in season, and telling

“The old, old story,
Of Jesus and His love.”

Such was the character of Dr. William J. Holcombe, the subject of this sketch.

He was born in Amelia County, Va., on the 1st of March, 1798. He graduated in medicine at the University of Pennsylvania at an early age, and after three years' practice in Powhatan County, Va., removed to Lynchburgh, Va., where he successfully pursued his profession for twenty years. In 1822 he was converted to Christ, and united with the M. E. Church. Manifesting a burning zeal for the salvation of souls, he was soon licensed as a local preacher, and continued in the ministration of the Word until the close of life. And, though having a large practice, yet he joined with it regular Sabbath preaching, and had great popularity and success in both of these important callings.

As a Reformer, he was an early and earnest advocate for a modification of the polity of the M. E. Church. And though eminently qualified and well deserving of ordination, yet he was denied this sacred right, on account of patronizing the *Mutual Rights Magazine*, and finally he, in connection with Rev. John Percival; C. Winfree; John Victor and others, was expelled from the Church for participating in a Reform meeting, held in Lynchburgh, Va., on the 18th of September, 1828. In the organization of the ASSOCIATE Methodist Church, composed of the expelled members and those who seceded from the M. E. Church at that place, he and Rev. John Percival were received as licensed preachers, and the excluded official members into the same relation in the new, as they had held in the old Church.

Dr. Holcombe was a man of profound culture and of extensive literary attainments; and according to the *Richmond Medical Journal*, stood in the front rank of the profession in his practice of medicine. He was one of the founders of the Virginia Conference of the Methodist Protestant Church, and rendered valuable assistance with his gifted pen, in explaining and defending the Scriptural principles of the young and persecuted Church.

He was a great lover of civil and religious liberty. Having emancipated his slaves, and subsequently coming into the possession of about one hundred more, he removed, in 1840, to Indiana, that by residing in a free State, they might also be emancipated under provision of the will of a relative, through whom he received them, which declared them free, unless he continued to reside in a slave State. He returned to Virginia in 1855, purchased a home in Amelia County, where he remained until he was called from labor to reward.

After the close of the late war, he endeavored to repair his wasted fortune by the practice of medicine and

farming, at the same time resuming his ministerial labors—like the Master, “going about doing good.” He had great sympathy for the “Freedmen,” and as proof of this, had succeeded in establishing two large congregations of that class, to whom he gladly preached the gospel of Christ gratuitously. In all the various relations of life, such as husband, parent, physician and minister of the gospel, he magnified his office and reflected honor upon the religion of Christ.

His departure, was sudden and unexpected, and hence, the more sad and painful to his family and friends. This solemn event occurred on the 21st of February, 1867. He went out to the barn at the close of the day, to look after his stock ; stepped into the granary, when he was stricken down by heart disease, and without a struggle or a groan, gave up the ghost. The chariot of Israel and the horsemen thereof had come suddenly, and Dr. Holcombe stepped in, and his happy spirit ascended with the angelic convoy to glory.

His funeral sermon was preached in the Methodist Protestant Church, in Lynchburgh, Va., by Rev. R. B. Thomson, D. D., from II Tim. IV: 7-8; after which the remains were laid down to rest in the Presbyterian Cemetery. He lived beloved, he died lamented, and no man ever enjoyed the confidence and respect of a community, in a higher degree than did Rev. Dr. William J. Holcombe!

“ His life was gentle; and the elements
So mixed in him, that nature might stand up,
And say to all the world, *This was a man !*”

REV. BENEDICT BURGESS, SR.

1784—1848

"The righteous are bold as a lion."—Prov. XXVIII: 1.

The subject of this sketch was born in Anne Arundel County, Md., on the 18th of May, 1784. He was converted to Christ in his youth, and united with the M. E. Church. He was received into the Baltimore Conference on the 6th of March, 1807; ordained deacon in 1809, and located in 1810, when he continued to labor as a local preacher until 1828, when he was expelled without even the form of a trial, for advocating Reform in the polity of the Church. The Episcopal stroke of expulsion consecrated him to the cause of Reform, and he immediately began to organize classes in the new Church, which had been *persecuted* into existence. He was one of the founders of the Virginia Conference, and was three times elected President of that body.

As a Reformer, he was bold as a lion, and as a preacher of the gospel, very successful in winning souls to Christ. He shared largely in the confidence and affection of his brethren, and was looked up to as a father and counselor, by the younger members of the Conference.

He closed his useful life in great peace, in Northumberland County, Va., on the 25th of October, 1848, in the 64th year of his age, and "entered into the joy of his Lord."

REV. L. F. COSBY, D. D.

1807—

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation.”—II Tim. III: 15.

* Rev. Lewis Franklin Cosby, D. D., is the second son of Dabney and Frances D. Cosby, and was born at Staunton, Va., on the 14th of January, 1807. He was brought up by his parents, like Timothy, from a child to know the holy scriptures, which made him wise unto salvation, in the eleventh year of his age, when he united with the M. E. Church, where he was licensed to exhort on the 27th of August, 1828. He espoused the cause of Reform in 1827; and when he saw his brethren expelled for advocating a Reform in the polity of the M. E. Church, and believing with them in the *one order*, and hence, the *equality* of the ministry, and the right of the laity to representation in the free gospel Church, like Moses, the meek servant of God, he cast in his lot with his despised brethren, in order to share their reproach and destiny. He united with the ASSOCIATED METHODIST, now the Methodist Protestant Church, at Lynchburgh, Va., and was a lay representative, and the assistant secretary in the organization of the Virginia Conference of the same Church, on the 1st of June, 1829. He was licensed to preach on the 12th of December, 1829, and received into the Virginia Conference in 1830, and appointed associate pastor of the church at Lynchburgh, Va., with Rev. W. J. Holcombe. In 1831–2, he was stationed at Abingdon, and ordained Deacon and Elder, in 1832, by Dr. John French,

President of the Conference. In 1833, he was stationed at Norfolk, when he organized a church in the city of Portsmouth, Va.; in 1834, he was appointed to Lynchburgh and Bedford Circuit, composed of churches in six Counties. The excessive labors of this year's work so impaired his health, that he was under the necessity of locating in 1835 for the purpose of recuperation; but during this period, he labored to the extent of his ability on Cumberland Mission. In 1844, he was again stationed at Abingdon, and settled with his family at Oakland, where he engaged in agricultural pursuits and preached the gospel on Sabbath, until age and infirmity required him to cease from his labors.

Dr. Cosby has been twice married; first, on January 13th, 1833, to Miss Jane Eliza BeKem, a lady of culture and great worth, by whom he had seven children. She died in great peace on June 13th, 1853; second, on June 25th, 1861, to Mrs. Elizabeth Montgomery, of Green County, Tenn.—a lady of rare excellence—with whom he is now (1879) happily living at Abingdon, Va.

Although of a retiring disposition, he has been twice elected President of his Conference, and a representative to the General Conference of 1870.

As a preacher, Dr. Cosby belongs to the old Methodist school. He is clear in statement, fervent in spirit, always seeking the direct inspiration of the Holy Ghost, and, like the weeping prophet, often proves the deep emotion of his heart, by watering the precious seed he sows with tears. He has been an able and successful preacher, and hence, received the degree of Doctor of Divinity from Western Maryland College, in June, 1872. He has been greatly afflicted through life, and now in his 73d year, is nearly blind, but patiently waiting to go home to the land of light and eternal vision.

REV. R. B. THOMSON, D. D.

1808—

“When my father and my mother forsake me, then the Lord will take me up.”—Psalm XXVII: 10.

Rev. Robert Boyd Thomson, D. D., the fourth child of William and Elizabeth Thomson, was born in Norfolk, Va., on the 15th of November, 1808. When he was two years old he lost his devoted mother, and two years later he was left fatherless. His God-parents, for he was baptized in the Protestant Episcopal Church, had charge of his training and education, until his sixteenth year, when he was apprenticed to a trade in Richmond, Va. He had been carefully educated in the best schools which the cities of Norfolk and Richmond afforded, being destined by his God-parents for the medical profession; but he had an utter aversion to the “healing art,” and refused to become a medical student, when his God-mother became angry with him, and had him apprenticed to a trade in Richmond, Va.

Here he attended the M. E. Church under the pastoral charge of Rev. Joseph Carson, under whose ministrations he was converted, and united with the Church. A new world was now opened up before him, and he realized the true object and responsibility of life; and felt with the Apostle, “wo is unto me, if I preach not the gospel.” He applied himself closely to study, and made rapid progress in the acquisition of knowledge. In 1827, his employer died, and he removed from Richmond to Princess Anne County, Va., where he was em-

ployed in writing in the Clerk's office. Here he read the Methodist Reform literature, and became converted to that cause; and on the 30th of November, 1828, at Princess Anne Court House, Rev. Dr. John French organized a church of *nine* members, under the "Conventional Articles," of which Dr. Thomson was happy to be one. This was the first ASSOCIATED METHODIST Church, organized in this country. On December 2d, he was elected class-leader—the first in the Methodist Protestant Church. He was licensed to preach in 1829, elected a lay representative to, and assisted as Secretary in organizing the Virginia Conference of the Methodist Protestant Church in the same year. In 1830, he was received as a member of the Conference; has shared largely in the confidence of his brethren, and received every honor which they could bestow upon him. He was President, in 1835-6-'42-3-4-'47-'58, and elected to the General Conferences of 1838, '46, '50, '54, '58, '62, '70, and to the Convention at Montgomery, Alabama, in 1867, which he declined to attend.

As a preacher, he is plain, practical and earnest, and unwearied in his efforts to do good. As evidence of the appreciation of his ministerial services and attainments, he received the degree of Doctor of Divinity from Madison College, in June, 1852.

At the present, (1879) in the 72d year of his age, he is still active in the work of the ministry; like the tree planted by the rivers of water, his leaves of faith and hope do not wither; he is bearing precious fruit in old age, and waiting for the summons, "come up higher, and be forever with the Lord."

REV. A. G. BREWER.

1795—1877.

“In labors more abundant.”—2 Cor. XI : 23.

Rev. Aaron G. Brewer, the apostle of Southern Non-Episcopal Methodism, was born in Monmouth County, New Jersey, on the 5th of December, 1795. He was of Quaker extraction, his mother being a strict Friend, whom he lost by death in the eleventh year of his age. After long and pungent conviction for sin, he was converted to Christ on the 1st of March, 1816, in the twenty-first year of his age, and like Bartimeus, began at once to tell his Quaker friends what great things Christ had done for him—holding meetings among them, when forty of them were converted to Christ in one month, before he had joined the M. E. Church, which was on the last of March, 1816, at Wrightstown, New Jersey. In 1820 he was licensed to exhort, and moved to a village called Black Horse, in Burlington County, New Jersey, which, like Pergamos of old, was a place “where Satan had his seat.” Here Charles Pitman, afterward known as Dr. Pitman of precious memory, was teaching school in the Academy, and preaching there on Sabbath; while Brother Brewer worked at his trade and acted as class-leader. Here they had a mighty struggle with an infidel military club, who did all in their power to break up the religious meeting. They persecuted, slandered and even threatened the lives of brothers Pitman and Brewer. They would bring down the cannon, load and fire it in front of the Academy,

then surround the building with their company and fire their muskets all at once, and continued to do this during religious service, just as if they were in the heat of battle. But the brethren went forward in the strength of Jesus, "and overcame them by their testimony and the blood of the Lamb," and soon had a number of these persecutors converted to Christ, and in a few months organized into a Methodist Church.

In March, 1818, he was married to Miss Martha Taylor, a converted Quakeress, who proved to be a true "help meet," and who cheered him along the weary journey of life for over fifty-one years, until God took her home to heaven. In 1819, he removed to Tuckahoe, New Jersey, where he was appointed a class-leader by Rev. Edward Stout, and where they had a gracious revival, some three hundred persons being converted in one year. In 1820, in his absence, and without his consent, he was licensed to preach; but became so utterly disgusted with the arbitrary and despotic course pursued by Bishop McKendree, and Rev. Joshua Soule, Bishop elect, in overriding by their Episcopal power and influence the solemn actions of the General Conference of that same year, that on January 1st, 1821, after having duly examined and compared the M. E. Discipline with the New Testament Scriptures, and finding such a marked contrast, in its teaching and equity, he withdrew from the M. E. Church. On the 3d of September, 1821, he attended by invitation the Stilwell "Methodist Society" camp-meeting, which was held on Staten Island, New York, it being the first meeting of the kind ever held in this country by Methodist Reformers, and was most graciously blessed of God, there being about eleven hundred souls converted to Christ. In October following he removed to

New York, and in connection with the eccentric, but pious Lorenzo Dow, united with these Reform Brethren at their first Annual Conference, held in April, 1822. At this Conference he was ordained Deacon, by Revs. William Stilwell, Dr. James Covell and Isaac Lent, and appointed a General Missionary to labor and organize churches in the State of New York and Connecticut, in which capacity he was very successful, and hence, continued in that relation for several years.

Being blest with an executive mind and realizing the great importance of union and concentration of effort, he succeeded at the Conference of 1825, in getting a call issued to all the Non-Episcopal Methodist Societies in the Nation, to meet in Convention, in New York, which Assembly was held on the 1st of June, 1826; when a Constitution, Declaration of Rights and Articles of Religion were adopted. At the Conference of 1827, he in connection with Dr. James Covell was appointed a committee to visit the State of Georgia, and form churches, ordain preachers, and organize an Annual Conference among those who had recently withdrawn from the M. E. Church, in Columbia and Warren Counties in that State. Dr. Covell failed to go, but Brother Brewer reached "White Oak," Georgia, on the 25th of December, 1827, and on the next day organized an Annual Conference, consisting of fourteen lay delegates and four preachers, representing some two hundred members. The four preachers were elected first to Deacons, then to Elders' orders and ordained.

In connection with Dr. Covell, he was elected by the New York Conference of the "Methodist Societies," to represent them in the Methodist Reform Convention which was held in Baltimore, in November, 1828. Having made such a fine impression in the South, by

his Missionary tour in 1827, he was most earnestly importuned by the brethren in that section to come and labor among them, and like the Missionary Titus, "set in order the things that were wanting." He accepted the kind invitation, and went to Georgia, the second time, in 1829.

In 1830, he and Rev. Eppes Tucker were elected ministerial and Col. R. A. Blount and Charles Kennon lay representatives to the General Convention of Methodist Reformers which was held in Baltimore, in November, 1830. After the rise of the Convention, he moved his family to the South, and united with the Georgia Conference, where he labored with great acceptability and success.

On the 20th of September, 1834, he organized the Methodist Protestant Church in Charleston, South Carolina, and became its pastor for the two following years. The cost of supporting and educating his large family, exceeding greatly the amount of salary received from the Church for several years, produced financial embarrassment, and hence, in 1836, he located and became principal of the Academy at Mechanicsville, South Carolina, for the succeeding year. Here God, over-ruled his Episcopal persecution to the organization of the second Methodist Protestant Church in that State, which has greatly prospered and formed the nucleus of the South Carolina Conference of the Methodist Protestant Church, where its first session was held, on December 26th, 1839. At the close of the school year, the Trustees of the Academy offered him a salary of \$2,000, if he would continue to serve as principal another year; but having relieved himself from pecuniary embarrassment, and feeling with Paul, "wo is unto me, if I preach not the Gospel," he returned

in 1838 to the itinerancy in the Georgia Conference, and was again appointed General Missionary in that District. During this year, his health and that of his family failed, and he removed to Lawrence District, in South Carolina, where he resumed his profession of teaching school and preaching, as opportunity was afforded, until 1852, when he became editor of the "*Christian Telegraph and Southern Olive Tree*," which was published at Atlanta, Georgia. This newspaper enterprise proved financially ruinous, and he was under the sad necessity of returning again to teaching, until 1858, when he united with the Alabama Conference, where he filled several good appointments until the war broke out, in 1860, when he was appointed and served as Chaplain in the Confederate Army until his health failed, when he was transferred to the Quarter Master's Department, where he remained until the close of the war. The end of the civil conflict in 1865, found him in the 70th year of his age, with a shattered constitution and his health so much impaired, as to preclude any further active service in the Church. So, at the request of his son-in-law, Mr. James E. Walker and his daughter he went to Charleston, South Carolina to live with them. There on the 13th of June, 1869, he lost his kind and devoted wife, who died in great peace, and entered into her reward in heaven. In February, 1870, he returned to the residence of his son, Rev. George E. Brewer, in Alabama; where he spent the evening of life, in reading, writing and in preparing manuscripts for the press on various subjects: watching for the Bridegroom, who came for him on the 7th of April 1877, and having his lamp trimmed and his light burning for over *sixty* years, he entered in, and sat down at the marriage supper of the Lamb.

HON. B. S. BIBB.

1796—

"Hear the causes between your brethren, and judge righteously between every man and his brother; and the stranger that is with him."—Deut. I: 16.

One of the dreadful effects of sin, has been to darken the understanding, blind the heart and pervert the judgment, in reference to what is just and right among men. Hence in the various transactions of life, difficulties and misunderstandings will arise, which can only be properly adjusted by the decision of wise, just and impartial judges. The office of judge is of such magnitude and importance, holding as he often does, the wealth, the happiness and even the lives of the people in his hands, that none but the wisest and most impartial of men, should be selected for this responsible position. Among all those who have worn the ermine of justice, none have been more upright and impartial than Judge Beniah S. Bibb, the subject of this sketch.

He was born in Elbert County, Ga., on the 30th of September, 1796; where he received a liberal education. He was converted to Christ in October, 1822, under the ministry of Rev. Samuel Patton, of the M. E. Church; and in 1830, united with the Methodist Protestant Church. In February, 1825, he was elected Judge of the Probate Court of Montgomery County, Alabama; and in 1832, re-elected for six years, and re-elected again in 1838, and served until 1844, when he was elected Judge of the city and criminal court of Montgomery, and served in that capacity until the close of the war. He was elected to the Legislature of

Alabama, first in 1827, and a number of times afterward; and also to the State Senate, on several occasions.

Although immersed in the affairs of the State, yet like Daniel of old, he has never forgotten his obligations to God and His Church; and has been ever ready to serve personally in her interests, and contribute liberally to her support. He shares largely in the love and confidence of his brethren, and has received every honor which they could bestow upon him. He was a member of the General Conferences of 1842, '58, '74, and also a member of the memorable Union Convention of 1877, when the divided Methodist Protestant Church, North and South, were re-united. Since 1830, he has been a delegate to almost every session of the Alabama Conference of the Methodist Protestant Church.

In January, 1819, he was married to Miss Sophia Gilmer, a sister of Governor Gilmer, with whom he still lives (1879) in the sixty-first year of their wedded life.

Judge Bibb, is a man of fine personal appearance, being tall, straight, and well preserved. He is kind and retiring in disposition, calm and candid in expression, and prompt and faithful in the discharge of all his obligations and duties. Rev. J. L. Mills, D. D. his pastor, says:

"Judge Bibb is one of the most spiritual of Christians, most devoted of church members, wisest of counselors, and most affectionate of husbands and fathers, and most highly esteemed of citizens I have ever known. May our Heavenly Father spare him for years to his family and the Church!"

Being born in 1796, he is now (1879) in the 84th year of his age— hale, hearty and happy, waiting and watching for the summons of the Master:

"Enter into my joy,
And sit down on my throne!"

REV. W. H. WILLS, D. D.

1809—

"If I forget thee, O Jerusalem, let my right hand forget her cunning."—
Psalm CXXXVII: 5.

Devotion to a good cause has elicited the commendation of the virtuous in every age of the world. The Psalmist, though a captive and in a strange land, yet remembered and wept, when he thought of Zion. "If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Such have been the feelings of loyalty and devotion to our beloved Zion, manifested in the life and character of Rev. William H. Wills, D. D.—one of the founders, and the Nestor of the North Carolina Conference of the Methodist Protestant Church.

He was born at Tarboro, Edgecombe County, North Carolina, on the 4th of August, 1809; where he received an academical education, and was brought up to the mercantile business. He was converted at a camp-meeting held by the "Reformers," in April, 1830, and united with the ASSOCIATED METHODIST Church, on Roanoke circuit in August, 1830, in the 21st year of his age. He was licensed to preach, and entered the itinerancy in March, 1831, when there were only three Methodist Protestants ministers in the State beside himself. In 1834, he located, in order to give more attention to his widowed mother than he could do in the itinerancy, and again entered into the mercantile business. In 1835, he was married, and continued in

business until 1844, during which period of ten years he secured a financial competence, and settled his family in Halifax County. During the ten years of location he preached nearly every Sabbath, and was a liberal supporter of the Church. He re-entered the Conference, in 1844 and has been subject to the stationing authority ever since. He enjoys the unqualified respect and confidence of his brethren, and was elected President of the Conference in 1849, '50, '51, and in 1869. He was elected a member of the General Conferences of 1846, '50, '54, '58, '62, '66, and '70, and a member of the Conventions of 1855—'67, and also of the memorable Union Convention of 1877. He has been several times Secretary of the General Conferences, and President of that body in 1866.

As a preacher, Dr. Wills is plain, logical and earnest. Though not brilliant, and making no effort at ornamentation, yet he gives his hearers "the sincere milk of the word, in the demonstration of the spirit, and in the power of the Holy Ghost sent down from heaven." He possesses executive ability of the first order, and excels as a counselor and legislator in the Church. He is unassuming and retiring in manner, yet kind, affable and courteous—an affectionate husband and parent, a true and faithful friend. As evidence of the appreciation of his attainments and faithful ministerial service in the Church, he received the degree of Doctor of Divinity from the Western Maryland College in June, 1872.

And now (1879) in the 70th year of his age, he is still in the vineyard, working and waiting for the message of the Master: "Well done, good and faithful servant: enter thou into the joy of thy Lord."

JAMES L. ARMSTRONG, M. D.

1782—1868.

"To do justice and judgment is more acceptable to the Lord than sacrifice."
—Prov. XXI: 3.

James Loudon Armstrong, M. D., was born in Greenbrier County, Va., on the 2d of April, 1782, and removed in his youth with his parents to Flemington County, Kentucky. Here at sixteen years of age he commenced the study of medicine and became associated with the celebrated Dr. Dudley, of Lexington, Kentucky. He was converted to Christ in the morning of life and united with the M. E. Church. In 1809, he came to Rutherford County, Tennessee, and afterward located in Bedford County in the same State.

In the war of 1812, he served his country as surgeon in the Army; and when the cholera came into the country like a mighty tidal wave, in 1832, he stood firm at his post, and did all in his power to alleviate and save poor suffering humanity. He was a warm advocate of Temperance, and took an active part in promoting this important cause.

In 1866, owing to the infirmities of age, he retired from the practice of medicine, and spent the remainder of his life in setting his house fully in order, so that when the Master should come, he might be ready to enter in to the marriage supper of the Lamb.

As a Reformer, he was thorough and consistent. Having been in the United States Army when our Nation was fighting for the right of self government, he

claimed the same prerogative in the Church, fully believing that Christ could not be less liberal and just than Cæsar. For belonging to a Union Society, patronizing the *Mutual Rights Magazine*, and claiming the right to exercise the same prerogatives, as a free American citizen in the Church as he did in the State, he in connection with thirteen other members was publicly read out of the M. E. Church in Bedford County, Tennessee, in April, 1826, by Rev. James Gwinn, the Presiding Elder of that District, who declared that "these brethren had put themselves out of the Church, and were no longer to be considered Methodists." See *Paris' History of the M. P. Church*, page 127-30.

He of course united with the young Methodist Protestant Church which had been *persecuted* into existence, and by example, influence and contributions, did all in his power to promote its prosperity. He possessed the full confidence of his brethren, and was elected to represent them in the General Conferences of 1834, '38, '42, '46, '50, '54, '64, '68, and also frequently represented his circuit as delegate in the Annual Conference.

As a Christian, he was earnest, liberal and consistent. Ardent in temperament, positive in conviction, fearless and judicious in expression, and unwavering in his attachment to the cause of truth. Like the great Hebrew leader, he was not fluent in speech, but a wise counselor and a ready and forcible writer.

He aged grandly in all the graces of the Spirit, and ripened symmetrically into a rich Christian experience, as he neared the heavenly Canaan. He came to the end of life's journey at home, in Bedford County, Tennessee, on the 5th of April, 1868, full of grace, full of glory and full of years, in the 87th of his age, and entered into the joy of his Lord.

REV. W. W. HILL.

1788—1849.

“Earnestly contend for the faith which was once delivered unto the saints.”—Jude 3.

The subject of this sketch, Rev. William Wallace Hill, was born in Halifax County, North Carolina, in 1788. He received a liberal education, and possessed natural talents of the first order. He was converted to Christ in his youth and united with the M. E. Church, where his zeal and usefulness soon attracted the attention of his brethren, which caused him to be licensed to preach, and shortly afterwards was received into the itinerancy of the North Carolina Conference, where he labored with great acceptability and success. Being a man of close observation he soon discovered the incongruity of the polity of the M. E. Church with the liberality, equality and equity of the New Testament Scriptures, and began to contend for the rights, as well as “the faith once delivered to the saints.” For this he was tried in August, 1825, and acquitted soon after he located in Hyde County in the same State. In 1828, he withdrew from the M. E. Church, and in connection with Revs. James Hunter; E. B. Whitaker; William Bellamy; Henry Bradford; Miles Nash; William Price; Abriton Jones, all of whom had been expelled from the M. E. Church without any charge of immorality being preferred against them, organized the North Carolina Conference of the ASSOCIATED METHODIST Church, at Whitaker’s Chapel, Halifax County, on

the 19th of December 1828. He was elected President of the Conference, and appointed like the Missionary Titus, the evangelist, to travel through the State, preach the Gospel, organize churches, and "set in order the things that were wanting."

He was a member of the Conventions of 1828 and 1830, and a frequent contributor to the *Methodist Protestant*, the official organ of the young Church. Mentally, he was profound in thought, clear in comprehension, positive in conviction and fearless in expression. Physically, he was a grand specimen of the human family. Tall in stature, symmetrical in proportion, intelligent in countenance, classic in features, with a melodious voice and an emotional spirit, he presented a majestic appearance before his audiences, and would move them with the power of his eloquence, as the trees of the forest are swayed by the mighty wind.

In 1835, he removed to the State of Alabama, where he united with the Conference of that State, of which he was elected President in 1846, and a representative to the General Conference which was held the same year. He came to the end of his earthly pilgrimage in great peace on the 7th of September, 1849, in the 61st year of his age. He lived beloved; he died lamented! He "rests from his labors, and his works do follow him!" Thus God buries his workmen, but carries on his work. Moses is taken up to heaven, but Joshua leads on the army of Israel to the promised land.

REV. J. G. WHITEFIELD, D. D.

1810—

"A man's gift maketh room for him, and bringeth him before great men."
—Prov. XVIII. 16.

Many and divers are the gifts of the Spirit. Some, like Peter, Paul and the immortal Luther, are bold, fearless and aggressive, pressing the battle to the gates against sin and Satan, while others, like the beloved John, and the theological Melancthon, are more cautious and conservative in counsel and action. Such has been the character of Rev. John G. Whitefield, D. D., the subject of this brief sketch.

He was born in Chuckatuck, Nansemond County, Va., on the 10th of September, 1810. He was converted to Christ in 1827, at a camp-meeting in Isle of Wight County, Va., and united with the M. E. Church at the same time and place. He received a good English education, and after his conversion engaged actively in the work of Christ. Being an intelligent reader of the Reform literature, he soon learned the truth in reference to Church polity, and the truth made him free from the jurisdiction of assumed Episcopacy. Hence, in March, 1829, at Smithfield, Isle of Wight County, Va., he with several other Reformers were organized into an ASSOCIATED METHODIST Church, by Revs. Dr. John French and W. H. Coman. He was licensed to preach in August, and commenced traveling immediately, reaching his first appointment on the 1st of September, 1829, in the Virginia Conference, and has

been in the itinerancy for half a century, during which time he has filled nearly every position of honor and trust in the gift of his brethren. He was elected to the General Conferences of 1842, '46, '50, '54, '58, '62, '66, and also of 1870, of which he was President; and a member of the Conventions of 1867 and 1877, when the dissevered Church was re-united. He has also been frequently elected President of the Annual Conference. In 1874, he became a member of the North Carolina Conference, and represented that body in the Union Convention held in Baltimore, in May, 1877.

As a preacher, Dr. Whitefield is plain practical and earnest, never forgetting in his ministrations, that the object of the Gospel is to save sinners, for whom Jesus died. He is conservative in counsel, cautious in action, and like the most of aged persons has a strong attachment to the customs of the past. Socially, he is a kind husband, an affectionate parent, a good pastor, a judicious counselor and friend. In recognition of the appreciation of his ministerial attainments and fidelity, he received the degree of Doctor of Divinity from Adrian College in June, 1878.

Being born in 1810, he is now (1879) in the 69th year of his age, working and waiting for the kind invitation of the Saviour: "Come home and enter thy Master's joy."

REV. JOHN PARIS, D. D.

1809—

“A wise man will hear, and increase learning.”—Prov. I: 5.

Methodist Protestant Christians, above all others, should be educated and intelligent, in order to fully appreciate their superior system of doctrines and polity. They should, “Search the scriptures: Prove all things, and know the truth, which alone can make them free” from presumption, prejudice and superstition, the legitimate fruits of ignorance. Such has been the character of Rev. John Paris, D. D. whose life is here briefly sketched.

He was born in Orange County, North Carolina, on the 1st of September, 1809, where he was raised and received a good English education. He was converted, under the ministry of Rev. Alexander Albright, on the 4th of September, 1832, in the 23d year of his age, and united with the Methodist Protestant Church. Possessing fine natural abilities, and manifesting great zeal for the cause of Christ, he was soon licensed to preach, and in 1843, received into the itinerancy of the North Carolina Conference of the same Church, where he labored with great acceptability. In 1850, he was transferred to the Virginia Conference, where he labored very successfully for fifteen years. In 1865, he returned to his native Conference, where he holds his present membership.

As a preacher, Dr. Paris, is not demonstrative, but lucid, logical and some what polemical. Like the

great Asa Shinn, he seems to be set more for the defense than the extension of the faith—to drill, than recruit converts for the Christian army. Personally, he is tall, well proportioned and of noble bearing, with an open and expressive countenance, a clear voice and logical mind; dispassionate in temperament and manner, positive in his convictions, conservative in counsel, a clear and forcible writer, and one of the best debaters of the Denomination in the South.

Like Timothy, he “has given attendance to reading, exhortation and doctrine;” and is better known to the Church, as an author through his publications, than as a preacher.

In 1849 he published his *History of the Methodist Protestant Church*, a 12mo volume of 411 pages. In 1852, he published a work on “*The Mode, design and subjects of Christian Baptism*,” and in 1856, “*The Methodist Protestant Manual*,” three editions of which have been sold. He is now engaged in preparing a work for the press, on the subject of prayer.

He enjoys largely the affections and confidence of his brethren, and hence was elected to the General Conferences of 1846, '50, '66, '70, '74, and also to the Conventions of 1867 and 1877, when the divided Methodist Protestant Church was again united. From 1862 to 1865 he was Chaplain in the Northern Confederate Army of Virginia. At the close of the war he resumed his itinerant labors, and now, [1879] in the 71st year of his age, he is still in the vineyard of the Master, with voice and pen doing good service for Christ. In recognition of his theological and ministerial attainments and success, he received the degree of Doctor of Divinity from the Western Maryland College, in June, A. D. 1875.

REV. THOMAS DUNN, M. D.

1782—1852.

"By stretching forth thy hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus,"—Acts IV: 30.

Rev. Thomas Dunn, M. D., was born in York County, Pa., in 1782. After his graduation in medicine, he was converted to Christ: studied theology, and was admitted into the Philadelphia Conference of the M. E. Church in 1803. He continued in the itinerancy until 1813, when he located in Philadelphia, labored as a local minister, and practiced medicine for about twenty years. He was strongly American in his sentiments of government, hence he deeply sympathized, and united with the Methodist Protestant Church at the time of its formation.

The first ASSOCIATE METHODIST CHURCH in Philadelphia was formed in his house, and he was unanimously elected pastor. His first sermon was preached from the text: "Fear not little flock: it is your Father's good pleasure to give you the kingdom." In 1837 he united with the Maryland Conference of the Methodist Protestant Church, and was appointed to the West Baltimore Station, and the next year to Alexandria. At the close of this year he removed to the State of Louisiana, where his eldest son had settled, and there spent the remainder of his days, dying in great peace, in 1852, in the 70th year of his age.

CALVIN TOMPKINS.

1793—

“The hoary head is a crown of glory, if it be found in the way of righteousness.”—Prov. XVI: 31

Calvin Tompkins, was born in Orange, Essex County, New Jersey, on the 31st of January, 1793. In 1812, in the 19th year of his age, he served as a soldier in the United States Army. After the close of the war, he studied navigation in view of following a seafaring life. He engaged in the coasting trade for a while, and afterward took an interest in packets plying between Newark and New York, and soon became a master of one of these vessels. Being a man of clear financial perception, he was the first to establish an anthracite coal yard in the city of Newark, New Jersey. By an accident he discovered that the coal dust in the yard, which was considered a worthless incumbrance, could be utilized in burning lime, which led him to engage very successfully in this business, on the Hudson River at Tompkins Cove.

In 1820 he was converted to Christ, at a camp-meeting near Haverstraw, New York, and united with the M. E. Church at Newark, New Jersey, and took an active part in local missionary work. In 1830, he openly embraced the principles of Reform, and united with the Methodist Protestant Church.

As a Reformer, he is calm, decided and unwavering. Having fought in the American Army for the right of self government in the State, he insisted upon

enjoying the same right in the Church, and when this was refused, he left and united his ecclesiastical destiny with the Methodist Protestant Church. The sincerity and loyalty of his convictions of right have been abundantly proved by his consistent and liberal Christian life. He has proved his faith by his works, and always taken an active part in every enterprise tending to promote the prosperity of the Church. He was instrumental in introducing the Methodist Protestant Church into the city of Newark, New Jersey, and into New York; and when he removed to Tompkins' Cove, built and furnished a Methodist Protestant Church there, and another at a point not far distant, and presented them to his Denomination, as his free will offering. He also erected a public school building at a cost of \$22,000, which he presented to the people of that District. His love and zeal seem rather to increase than diminish with advancing years, as he has recently made a bequest of \$10,000 to the Endowment Fund of Adrian College. Like the venerated Wesley Starr and Charles Avery of precious memory, he has acted wisely in being his own executor, disbursing the Master's funds while he lives, with an unsparing hand, thus seeing them properly applied, and enjoying the pleasure of beholding the blessed result of his benefactions. He has also taken a very active part in the spiritual interest of the Church, and filled every office in the gift of his brethren, from class-leader up to a representative in the General Conference, to which he has been frequently elected. He is calm, kind and unassuming in manner, of few words, and of great energy and decision of character. With long life God has satisfied him, and showed him his salvation.

REV. GEORGE BARR, D. D.

1810—

“And ye shall know the truth, and the truth shall make you free.”—
John VIII: 32.

Rev. George Barr, D. D., was born in Stokes County, North Carolina, on the 25th of July, 1810. He was converted in 1823, in the thirteenth year of his age, and united with the M. E. Church. He early embraced the cause of Reform, and united with the Methodist Protestant Church. He was received into the Virginia Conference, and ordained Deacon and Elder in 1842. He entered with Apostolic zeal into the itinerant work, and organized churches in Washington, Lee, Russell and Scott Counties from 1842 to 1845, which became nucleuses of entire circuits. He has shared largely in the confidence of his brethren, and has been elected a representative to the General Conferences of 1858, '70, '74, and to the Church Conventions of 1867 and 1877 and a fraternal messenger to the M. E. Church, South, in 1878. He was President of the Holston Conference in 1867, '72 and '73, and of the Virginia Conference in 1874 and 1875.

He is an earnest preacher, a wise counselor and a firm and consistent Reformer. He “knows the truth, and the truth has made him free” from sin, and from all ecclesiastical bondage. As an acknowledgment of his ministerial attainments and ability, he received the degree of Doctor of Divinity from the Western Maryland College, in June, 1872.

REV. GEORGE SMITH.

1795—1871.

"It is good to be zealously affected always in a good thing."—Gal. IV: 18.

Rev. George Smith, was born in East Hartford, Connecticut, in 1795. When he was five years old he removed with his parents to Granville, Washington County, New York. He was converted at a camp-meeting in Saratoga County, New York, in 1809, in the 14th year of his age and united with the M. E. Church. The Presiding Elder receiving him into the Church placed his hands on his youthful head, and prophesied that he would become a minister of the Gospel. Like Andrew, the model Christian, he had no sooner found Christ than he went out among his young friends, collected them at a trysting place in his father's woods, and there exhorted them to come to the Saviour, when some twenty were converted, and joined the M. E. Church.

In 1815, when twenty years of age, he was licensed to preach, and received into the Troy Conference of the M. E. Church; was ordained Deacon by Bishop George the same year, and entered the itinerant work, as an assistant preacher, on a circuit over three hundred miles in circumference, and which had to be traveled every four weeks. In 1823, he was ordained Elder by Bishop George, and in the following year he located. In his local capacity he traveled and preached, and was eminently successful in organizing new societies.

In 1830 he openly espoused the cause of Reform, and united with the Methodist Protestant Church. He

united with the Vermont Conference at its first session, after it had been organized by Revs. Luther Chamberlain, Justice Boynton, Nathaniel Gage, Chandler Walker, David Ferris and Thos. A. Carpenter; continued to render efficient service in the itinerancy of the young Church for over a quarter of a century, when owing to the infirmities of age, he superannuated and engaged more fully in its educational interests.

In 1850 he took an active part in founding North Hebron Institute, an Academy chartered by the Regents of the State, and placed under the patronage of the New York Conference. He was President of the Conference for a number of times, and also of the Board of Trustees in North Hebron Institute, until the day of his death.

As a Reformer, he was brave, intelligent and consistent, teaching the polity as well as the doctrines of the New Testament, ever insisting on the right of manhood liberty and lay representation in the Church, as well as in the State. In the defense of the Reform Principles he never wearied nor wavered, and having full confidence in the ultimate triumph of truth, he seemed to enjoy conflict for the right, as much as victory.

As a preacher, he was exegetical and practical, always endeavoring to explain and apply the Word of God, and thus give his hearers Holy Ghost preaching. In spirit, word and deed, he magnified his office. By his Christian life he won the confidence of all who knew him, and like the true Gospel bishop, "had a good report of them that are without." He was a successful minister, and through his long and faithful labors many souls were brought to Christ.

He died in peace, at North Hebron, New York, on the 13th of June, 1871, in the 76th year of his age—full of years, full of faith and labors, and entered into rest.

REV. B. F. DUGGAN, M. D.

1820—

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. III: 14.

Rev. Benjamin Franklin Duggan, M. D., was born in Williamston, Martin County, North Carolina, on the 22d of January, 1820, and left parentless at five years of age. He learned the tailoring business, and removed to Tennessee when 18 years of age; was converted at a Methodist Protestant camp-meeting in 1838, and united with the Church at the same meeting. He was married in 1838, and all the attainments in the arts, literature, medicine and theology, have been made by him since that time. In 1843 he was licensed to preach and entered the Tennessee Conference; was ordained Deacon in 1844 and Elder in 1846. He was elected to the General Conferences of 1850, '58, '62, '66, and to the Convention at Montgomery, Alabama, in 1867; appointed a commissioner by the General Conference of 1874, on Church union between the Church North and South, and a member of the union Convention of 1877.

He graduated in medicine from the University at Nashville in 1853, and settled in Unionville, Tennessee, where he practices the healing art, in addition to preaching the Gospel. He was surgeon in the 55th Regiment of the Tennessee Volunteers of the Confederate Army in 1862. He is an earnest preacher, a forcible writer, and if not a founder, a strong defender of the Methodist Protestant Church.

REV. ROBERT DOBBINS.*

1768—1860.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. IV: 18.

Rev. Robert Dobbins, was born in Pennsylvania, on the 20th of April 1768. He was converted to Christ in early life, and united with the M. E. Church. When quite young he removed to the then, North West Territory, near the present site of Wellsville, Ohio. The people in this wilderness country were of course, destitute of the public means of grace, and as careless in reference to the eternal happiness of their souls, as the wild animals that roamed in the forests. Like all good men, he was greatly concerned for the salvation of his neighbors, and although possessing but little education he invited them to come to his house on Sabbath, when he would read the Scriptures, pray for them, and tell them of the great love of Christ, in coming to taste death for every man. These meetings were continued, convictions and conversions followed, a Methodist minister was brought from Pennsylvania, and a church was organized. Such was the beginning of his career as a preacher, and such was the introduction of Methodism into the wilderness of Columbiana County, Ohio. He was soon licensed to preach, and labored zealously and successfully as a local minister for a number of years.

Having felt the iron rule, of certain Presiding Elders, and having no redress, he was brought to realize the illiberal character of the M. E. Church Polity, hence he

deeply sympathized with the Reform movement in that Church: and when his brethren of like precious faith, were expelled in Cincinnati, in 1828, for advocating lay representation, he left the following year, and assisted in the organization of the Methodist Protestant Church. He entered her itinerancy in 1830, in the 62d year of his age, and rendered efficient service, until past four score years. In 1836-7, he was elected President of the Conference, and traveled the District, including the States of Ohio, Indiana and a part of Kentucky.

As a preacher, he was practical and earnest, possessing a strong clear voice of great compass, and was well adapted to addressing large out-door audiences with the most happy results. As a Christian, he was kind and unassuming in manner, and shared largely in the love and confidence of his brethren and the world, he having represented his (Green) County for two years in the Ohio, Legislature.

He departed this life in peace, on the 13th of January, 1860, in the 92d year of his age. His remains were interred near Washington Court-house, Ohio, and the spot is marked with a neat monument, bearing his name and the date of his birth and death. A memorial service was held at the following session of the Ohio Conference, when his funeral sermon was preached by Rev. W. B. Evans, then the oldest member of that intelligent body.

A very interesting life of Father Dobbins, was written and published by Rev. Charles Caddy, in 1868, to which all persons are referred for further information, in reference to this worthy minister of Christ.

* We are indebted to Bassett's History, for much information contained in this, and in the following sketches of Revs. McGuire and Flood.

REV. ADJET MCGUIRE.

1778—1857.

"My soul followeth hard after thee:" thy right hand upholdeth me,
Psalm LXIII: 8.

Rev. Adjet McGuire, was born in Pennsylvania, on the 18th of October, 1778. When eight years of age he removed with his parents to Kentucky, and settled near Lexington. His parents were converted among the Methodists, and he likewise in the days of his youth, when he united with the M. E. Church. He was licensed to preach on the 10th of September, 1802, by Rev. Wm. McKendree, the Presiding Elder of that district, and commenced his labors as traveling preacher in November following, as an assistant to Rev. Wm. Burke, on Limestone circuit, Ky. During this year they organized the first Methodist Society, in what is now the city of Maysville, and took three hundred persons into the Church that year. Having traveled a year under the Presiding Elder, he was received into the itinerancy at the Conference of 1803, and in 1807, organized the first Methodist Society in what is now the city of Dayton, Ohio.

After traveling for six years as a pioneer missionary through the dense forest of the West, owing to a physical affliction, he was under the necessity of locating in 1808, which he did in Warren County, Ohio. After his retirement from the itinerancy, he labored as a local preacher, and was frequently employed by the Presiding Elders to supply vacancies in their districts.

As "the tree is known by its fruit," he was early impressed with the arbitrary and unscriptural character of the M. E. Church government, and when the subject was discussed, he took his position with the liberal portion, and embraced the principles of Reform.

When the Articles of Association, adopted by the Convention of Methodist Reformers, held in Baltimore, in November, 1828, were published, he gave them his assent, and became fully committed to the cause of the Reform movement. On being appointed agent by said Convention, to organize societies and circuits for the new Church, he at first hesitated in reference to withdrawing from the M. E. Church, where he had lived and labored so long. But after making it a subject of prayer he was convinced of his duty: left the M. E. Church in 1829, and labored most successfully in organizing churches and circuits in the young Church.

He united with the Ohio Conference of the Methodist Protestant Church at its formation in October, 1829, in the 61st year of his age, where he spent the remainder of his life, being a zealous and faithful worker, and of which body he was elected President in 1838.

As a Reformer, he was true and consistent. As a preacher, plain and earnest; enjoying an "unction from the Holy One," and was instrumental in the salvation of hundreds of precious souls.

He exchanged earth for heaven, on the 26th of July, 1857, in the 79th year of his age. His son-in-law, Rev. Reuben Rose of the Ohio Conference, describes his departure, as "calm, conscious and triumphant."

His remains were laid down to rest, in the Cemetery near Corwin, Ohio. See *Bassetts' History of Methodist Protestant Church*, pp. 343-7.

REV. T. F. NORRIS.

1792—1853.

“Speak unto the children of Israel that they go forward.” Ex. XI: 15.

Rev. Thomas F. Norris, was born in Chelsea, Vermont, on the 7th of Nov. 1792. Like the great Luther, he was fortunate in having poor parents, and was thus furnished with an opportunity of developing that spirit of industry, self-reliance and heroism, which characterized him in after life. Being born in a new country, his means of securing information were exceedingly limited; but like the great Snethen, Shinn, Dr. Dorsey and others, by energy and perseverance he surmounted all obstacles and secured a very respectable education. Coming up directly from the people he understood their feelings and wants, and knew how to supply them. This experimental knowledge of the practicalities of life, qualified him in an eminent degree, for the high position which he sustained as editor for seventeen years, that he conducted the *Olive Branch*, with such marked ability and success.

He was converted in early life and united with the M. E. Church. He was soon licensed to preach, and in 1811, in the *nineteenth* year of his age, was admitted into the New England Conference, as a preacher and sent out upon a circuit. He was ordained in 1813, when after laboring in the itinerancy for several years, he located, but continued to preach on Sabbath, while engaged in secular work through the week.

He was a true American, and believed that representation and the right of private judgment, were just as applicable to the Church, as to the State; and when he saw a number of his dear brethren expelled and proscribed for advocating the enjoyment of these inalienable rights in the M. E. Church, he withdrew, and cast in his lot with his expelled brethren.

As a Reformer, he was intelligent, resolute and outspoken. Having full confidence in the rectitude of the principles of the Methodist Reformation, he espoused them with all the ardor of his soul, and like the immortal Luther, paid but little attention to suavity of manner, but presented his arguments in favor of ecclesiastical liberty in the most plain and pointed way. He had a burning zeal and an unwavering faith in the cause of Reform; and was instrumental in organizing the Boston Conference, with which he was identified as one of its most useful and active members until the day of his death. He spared neither labor nor funds; and to his unwearied zeal and liberality most of the societies in the Eastern States, are indebted for their existence.

As a preacher, he was commanding in appearance, gentlemanly in address, of kind feelings and benevolent purposes. He enjoyed the full confidence of the Church, and was frequently elected President of the Boston Conference, and also several times to the General Conference, and was present in the sessions of 1842 and 1850.

As a writer, he was plain and vigorous, and expressed his thoughts in a clear and pungent manner.

He departed this life in great peace, on the 21st of December, 1853, in the 61st year of his age. Rev. W. R. Parsons, now of the Ohio Conference, preached his funeral sermon, after which his remains were laid down to rest in Cambridge, Massachusetts.

REV. T. K. WITSIL.

1797—

“Prove all things: hold fast that which is good.” 1 Thess. V: 21.

Rev. Thomas K. Witsil, was born in New Castle County, Delaware, on the 5th of March, 1797. During his infancy his parents removed to Wilmington, where his grand parents lived, who were members of the first Methodist class, formed in that town. In 1815, in the 18th year of his age he was converted and united with the M. E. Church at that place, under the pastoral care of Rev. John Emory, afterwards one of the Bishops in that Church, and was soon after licensed to exhort.

In 1820, he became a reader of the *Wesleyan Repository*, which deeply impressed his mind with the necessity of a modification of the polity of the M. E. Church, and hence, he became a Reformer. He says:

“In 1824, I met with Rev. Ezekiel Cooper, then on his way to the General Conference, apparently with a strong determination to do all in his power against Episcopacy. I talked with him again after his return, and he said, ‘well brother Witsil, we did all we could to put down the bishops, but, in spite of us they put up two more.’”

In 1827, he removed to Philadelphia, Pa., and became a member of the “Union Society,” and an associate of Dr. Dunn in the work of Reform. On the 15th of March, 1829, he assisted in organizing in the house of Dr. Dunn the first ASSOCIATE METHODIST Church in Philadelphia, when the venerable doctor was elected pastor. After this, he went to New Jersey by invitation.

and organized several Stilwell Methodist societies into ASSOCIATE METHODIST CHURCHES, by having them adopt the Articles of the Convention of 1828. From here he went to New York City, and organized two small Stilwell Methodist societies into ASSOCIATE METHODIST Churches, and became the pastor of one, where he had one hundred accessions to the church the first year.

The New York Conference of Reformers having adopted the Conventional Articles of 1828, on the 21st of April 1830, and became an ASSOCIATED METHODIST Conference, he united with that body, and labored there for twenty-five years—ten of which were spent in the Presidency—traveling through the State, preaching the Gospel; lecturing on Church government; organizing societies and circuits, and like Titus of old, “setting in order the things that were wanting,” with great success.

In 1855, he united with the New Jersey Conference of the same Church—filled a number of the prominent appointments there, and was twice elected President of that body. By his Christian life and fidelity to the cause of right, he has won the confidence and esteem of his brethren, and filled every office of honor and trust in the gift of the Church, having been several times elected to the General Conference.

As a Reformer, he is like Luther, Zwingle and McCaine, positive, decided and out-spoken. He is well versed in ecclesiastical history, and has been one of the most able defenders of the New Testament Polity of the Methodist Protestant Church.

As a preacher, he is logical, practical and earnest. Clear in conception, plain in statement, conclusive in argument and many times in appeal and exhortation during his palmy days, was overwhelming in his pulpit ministrations.

REV. JOHN SMITH.

1775—1843.

“For we can do nothing against the truth.”—2 Cor. XIII: 8.

Rev. John Smith was born in Delaware, on the 16th of October, 1775. He was converted in early life, united with the M. E. Church, and was soon after licensed to preach; and in 1808 sent out on a circuit in his native State, under Presiding Elder Larkin. In 1809 he was received into the Philadelphia Conference, ordained Deacon by Bishop Asbury in 1811, and Elder by Bishop Whatcoat, in 1813. He was a successful preacher, and was elected to the General Conference of 1828.

The manner in which the appeals of Revs. D. B. Dorsey and W. C. Pool were treated, with the able defense of the Reformers by Rev. Asa Shinn, convinced him of the righteousness of their cause and the imperative necessity of a modification of the government, which could not be secured in the Church; hence he quietly withdrew, and cast in his lot with his Reform brethren.

He organized the Philadelphia Conference of the ASSOCIATE METHODIST Churches, on the 8th of October 1829; was elected its first President, and also a delegate to the Historic Convention of 1830. When the New Jersey Conference was set off, in 1837, he was elected President of that body, and so frequently did he fill that office, that he became known as “President Smith.”

He died in peace on the 2d of November, 1843, at Daleville, Pa., in the 68th year of his age.

REV. JOSEPH THRAPP.

1776—1866.

"Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings."—Isa III: 10.

Rev. Joseph Thrapp was born in Baltimore County, Md., the birth place of his parents, on the 16th of October, 1776. His parents were members of the Church of England, but were converted under the ministry of Robert Strawbridge, a pioneer Methodist preacher, and united with that Church.

In 1792, the family crossed the Allegheny mountains, with their effects upon pack horses, and settled near Morgantown, now in W. Va.

In 1796, the subject of this sketch responded to a call from the State of Virginia for volunteers to protect the frontier settlements from the depredations of the Indians, and served six months under Captain Dent, at the mouth of Fishing Creek, on the Ohio River, for which, he received a warrant for 160 acres of land.

He was converted to Christ in 1799, and united with the M. E. Church, and was soon afterward licensed to exhort. In 1805, he came to Ohio and settled in Muskingum County; the next year he removed to Licking County, and the next returned to Muskingum, where he spent the remainder of his life.

In 1805, his father, brothers and sisters, with their families, settled in Licking County, Ohio, and were soon organized into a Methodist society, by the ever vigilant itinerant minister of that Church. In April, 1806, the

first Methodist quarterly meeting ever known in that region was held in his cabin, where he was licensed to preach, and soon after graduated to Elder's orders.

As a Christian, he was a pious, zealous and successful worker for Christ. As soon as he settled in his western home, he raised the standard of the cross; and was among the first to hold public religious services in the Muskingum valley. His Christian life commanded universal respect, and the settlers came for miles around to hear him tell the story of the cross.

As a Reformer, he was sincere, steadfast and outspoken. He united with the Methodist Protestant Church on principle in 1829, in the days of her incipency and weakness, and like Moses was willing to share the reproach and destiny of his expelled brethren.

Like Abraham, his hospitality was proverbial, and with him "the weary" itinerant always found a home and the destitute assistance from his liberal hand.

He was very methodical in the performance of his religious duties. When his last sickness came and he lost the power of utterance, he would have his family kneel around him at the regular hour, while he would lead the devotions in silent prayer.

He closed his earthly pilgrimage in holy triumph, on the 12th of May, 1866, in the 90th year of his age, softly whispering with his expiring breath—"Jesus! Jesus!! lovely Jesus!!!" And thus, with the name of Jesus on his lips, he went up on angel's pinions to see Jesus, and be forever with the Lord.

At his own request, his funeral obsequies were conducted by his sons, Revs. Israel and Joel S. Thrapp, who with his grandson, Rev. J. A. Thrapp, are all worthy members of the Muskingum Conference of the Methodist Protestant Church.

REV. JONATHAN FLOOD.

1781—1867.

"Be not ye the servants of men."—1 Cor. VII : 22.

Rev. Jonathan Flood was born in Virginia, on the 29th of December, 1781. He was converted in his youth and united with the M. E. Church, in the 21st year of his age. He was licensed as a local preacher in 1819, and labored successfully in that capacity for twenty years, until 1829, when he withdrew in order to assist in the organization of the Methodist Protestant Church.

He was a true American in action, as well as in sentiment, and like the Apostle, believed in "proving his faith by his works." He could not believe that the Lord's freemen should possess less liberty in the easy yoke and light-burden service of Christ, than the slaves of Satan did in the hard service of sin. And when his Christian and manhood liberty was ignored, by the refusal of Lay Representation in the Gospel Church of Christ, he declined to act as "a servant of men," and united his life and destiny with the Methodist Protestant Church, where but "one is Master, even Christ, and all are brethren"—equal in rank, rights and privileges. Although prevented from being present, yet his name was enrolled at his request, at the organization of the Ohio Conference, in Cincinnati, Ohio, on the 15th of October, 1829.

As a Christian, he was a very successful worker, and for fifty-eight years was a preacher of the Gospel,

during which time he filled some of the most important charges in the Ohio Conference, and was twice elected President of that body. The two brothers, Revs. Doctors Jonathan M. Flood of the Ohio, and S. H. Flood, of the Indiana Conferences of the Methodist Protestant Church—both able preachers and defenders of its principles, are nephews of the venerable subject of this sketch.

On the 21st of October, 1867, when the flowers were fading and the sear leaves were falling, the Lord called for him, in the rich autumn of his life and Christian experience, when, like the ancient patriarch, he departed in peace from the midst of his large family, who saw him pass calmly away from the sorrows of earth to the joys of heaven, in the 86th year of his age.

His funeral sermon was preached by Rev. George Brown, D. D., to a large number of relatives and friends, from Psalm 90: 10:

“The days of our years are three score years and ten: and if by reason of strength they be four score years, yet is their strength labor and sorrow: for it is soon cut off and we fly away.”

His remains were then laid down to rest, until the resurrection morning, when robed in immortal beauty, God shall bid him rise.

“Grave! the guardian of his dust,
Grave! the treasury of the skies,
Every atom of thy trust
Rests in hope again to rise.

Hark! the judgment-trumpet calls—
‘Soul, rebuild thine house of clay:
IMMORTALITY thy walls,
And ETERNITY thy day!’ ”

D. H. HORNE.

1788—1870.

"The liberal soul shall be made fat: and he that watereth shall be watered also himself."—Prov. XI: 25.

Daniel H. Horne was born in York County, Pa., on the 26th of November, 1788. He removed to the West in 1809, and settled in Cincinnati, Ohio, and engaged actively in the coppersmith and real estate business. Being a man of great energy and of strict Christian integrity he acquired a large amount of wealth, a great portion of which he distributed to the Church and the necessitous, with a liberal and willing hand.

In 1816, in the 28th year of his age, we find him a member of the "old stone Church," in Cincinnati, now known as "Wesley Chapel," and in that year joined the class led by the venerable John Whetstone, with whom he walked, in "the king's highway of holiness," for over half a century—to the close of life.

As a Reformer, he was intelligent, sincere and decided. He never wearied nor wavered in his attachment to the principles of Reform. Being a firm believer in the American principles of government, he practised them in Church and in State. And when he saw a number of his brethren expelled in Cincinnati, in 1828, not for immorality, but simply for advocating and claiming the right of Representation in the Church, which was guaranteed to them by the Bible, he with others withdrew from the M. E. Church, and cast in his lot and ecclesiastical destiny with his ostracised brethren.

He was one of the original members, builders and financial pillars of the sixth street Church in Cincinnati; and one of the founders of the Methodist Protestant Church in that city, and a liberal supporter of it as long as he lived, and like the devoted Avery, Coates, Whetstone and others, left funds to the amount of over \$10,000, to the Church. Thus he proved his faith, love and devotion to the Denomination by his works.

As a Christian, his character is graphically stated in the obituary, published by his pastor, Rev. David Jones, in which he says :

"In these days when wealth has so many worshipers and those who have it are flattered and praised by many simply because they are rich and for no other reason whatever, one is tempted to withhold the tribute due a worthy man. But the majesty of goodness must be honored even if it is found clothed in purple and fine linen. And it gives me pleasure to say that father Horne's riches, instead of corrupting his heart and degrading his understanding, served to bring out into practical exercise the divine qualities that were in the man. Had it not been for his wealth some of the finest traits of his character would never have been known. While he had strength he sought opportunities to aid the needy; he did not wait until they came, but went after them. And then he was so thoughtful and delicate in his giving, always doing it in a way that could not offend or wound.

His last sickness was that of paralysis, which prostrated his whole system, and destroyed the power of utterance. But when heart and flesh and tongue failed him, he found his way to the throne of grace, and breathed his supplications in broken sighs and moans into the ear of Him, who ere this, has enabled him to sing the "new song" of eternal deliverance.

On Sabbath, March 27th, 1870, in full possession of his mental faculties, in the 82d year of his age, the earthly tabernacle was dissolved, and he entered the "house not made with hands, eternal in the heavens."—*Meth. Recorder*, May 18th, 1870.

JOHN WHETSTONE.*

1788—1874.

"Length of days is in her right hand: and in her left hand riches and honor."—Prov. III: 16.

John Whetstone was born in Westmoreland County, Pa., on the 25th of October, 1788. In 1792, when four years of age, he was brought West with his parents, and settled in Cincinnati, Ohio, and engaged in the lumber business. He united with the M. E. Church in 1809, in the 21st year of his age; and on the 21st of November of the same year, he was united in marriage with Miss Julia M. Hopkins, an excellent Christian lady, who proved a worthy "help meet" for him, through his long and successful life.

As a Reformer, he was a warm advocate for the introduction of Lay Representation into the government of the Church: and when he saw this Scriptural and American right ignored and denied the laity by the General Conference of 1828, and a number of his brethren expelled in Cincinnati that same year, for advocating the inalienable right of suffrage in the Gospel Church of Christ, he with some two hundred and sixty others withdrew, and entered into the organization of the Sixth street Methodist Protestant Church in Cincinnati, of which he remained an official member during life.

He was a man of strong mind, discriminating judgment, firm purposes and of generous impulses.

* We are indebted to an obituary, published by John Scott, D. D., in the *Methodist Recorder* of Sept. 5th, 1874, for many historical facts in this sketch.

As a Christian, he was intelligent and sincere. His religion was not an irregular impulse, or a cold abstraction, but a living principle of love and mercy, permeating his whole life. No one who knew him intimately ever doubted his religion, for he was "a living epistle, read and known of all men." Like the immortal Wesley, he was a man of *one book*. The Bible was his companion in sickness and in health. He bowed with reverence to its authority, was cheered by its promises, governed by its precepts, and "its statutes were his songs in the house of his pilgrimage." During his affliction he was patient, cheerful and resigned, and often expressed a desire to depart and be with Christ.

As one of the founders, he was strongly attached to the Methodist Protestant Church, and watched over its interests with the anxiety of parental solicitude. He enjoyed the full confidence of his brethren, and filled every office of honor and trust in their gift, from class-leader to a membership in the Conferences and Conventions of the Church. He proved his love for the Church by his works, and gave \$5,000 to Adrian College, \$5,000 to the Preachers' Aid Society of the Ohio Conference, and left \$1,000 for investment for the benefit of the Church, after his death.

He was blessed with a family of thirteen children, nine of whom preceded him to the other world. His devoted wife went home to rest on the 10th of September, 1869, and on the 10th of August, 1874, he departed, to be with Christ, and the loved ones gone before.

His obsequies were attended by his pastor, Rev. John Scott, D. D., assisted by Elder Stratton, chaplain of the Pioneer Association, and Bishop Foster of the M. E. Church, when his remains were interred in Spring Garden Cemetery, beside those of his beloved companion.

REV. GEORGE BROWN, D. D.

1792—1871.

"My father, my father! the chariot of Israel, and the horsemen thereof."
—II Kings II: 12.

What Elijah was to Elisha, as preceptor, counselor and friend, Rev. George Brown, D. D., was to the younger ministers in the Methodist Protestant Church in the North and West.

He was the son of Hugh and Ruth Brown, and was born in Washington County, Pa., on the 29th of January, 1792, when the County was a comparative wilderness and inhabited by savage Indian tribes. He was of English extraction, his grandfather came from England, married a lady by the name of Stevenson, and settled at Pipe Creek, Maryland. His father and mother belonged to the first class of Methodists formed in that State, by Rev. Robert Strawbridge, an Irish local preacher, in 1767 or 1768.

In 1800 his parents removed to Ohio, then a territory, and built a cabin on Cedar-Lick Run, now in Jefferson County in that State. His educational advantages were very limited, but by intense application to study he gained a sufficient degree of knowledge to enable him to teach school in 1811. In 1812 he enlisted as a soldier in the United States Army for a year, and became an orderly sergeant in his company.

On the 21st of August, 1813, at a camp-meeting near Baltimore, under the ministration of Revs. Snethen, Shinn, McCaine and others he was converted to Christ.



REV. GEORGE BROWN, D. D.

and united with the M. E. Church, in the 21st year of his age. At his conversion, he resolved, like the great Apostle, never to shun the cross. Believing that God had called him to the Christian ministry, he therefore immediately began a course of religious reading, and in 1815 went on Anne Arundel circuit as an assistant preacher, under the Presiding Elder, and in March, 1816, was received into the Baltimore Conference of the M. E. Church, which at that time included Western Pennsylvania. For several years following, his appointments were in Maryland, Eastern Virginia and Pennsylvania.

In 1823, he was appointed Presiding Elder on the Monongahela District. In 1825, when the Pittsburgh Conference was set off, he became a member of it, and continued there until he withdrew from the Church. During his connection with that Church, he filled a number of prominent appointments, and served four years as Presiding Elder. In 1826 he was appointed to Steubenville, where in 1821 he first heard a discussion on the Polity of the M. E. Church, between his Presiding Elder, Rev. William Swazie, and Dr. David Stanton, the father of Secretary Stanton, whose mother belonged to the Church. See his *Recollections of Itinerant Life*, pp. 104-5.

This discussion set him to reading and thinking upon the subject of Church polity when his eyes were opened, and he did not "see men as trees walking, but every man clearly," and the true character of "the spirit which was in the wheels" of this Episcopal Church government. When after much prayer and the painful knowledge of the fact, that many of his brethren had been expelled for advocating a Reform in the government of the Church, he crossed the rubicon of decision, and on

the 3d of June, 1828, like Revs. N. Snethen, Asa Shinn, Cornelius Springer, Zachariah, and Joab Ragan and Drs. Chalmers, Guthrie, and the noble founders of the Free Church of Scotland, he withdrew from a wealthy Church, relinquishing a lucrative position, and trusting in Divine Providence and the rectitude of the cause, cast in his lot with his excommunicated brethren and shared their fortunes and destiny.

As a Reformer, he was an able debater and writer in favor of Lay Representation and the Equality of the Ministry in the Free Gospel Church. His address to the junior Bishop, signed "Timothy," and published in the *Mutual Rights* of 1826, was one of the most bold, logical and incisive articles produced during the American Methodist Reformation, and would have done credit to the intrepid Luther, the acute Melancthon or the brave Zwingli, or any of the noble Confessors of the Sixteenth century. He was a prominent leader, and rendered great service to the cause, by lecturing on Church Polity and organizing societies in the West.

In 1829, he assisted in organizing the Ohio Conference, and was appointed to Pittsburgh, Pa., where he formed the first ASSOCIATE METHODIST CHURCH of that place, and was re-appointed there in 1830. In 1831, 1832 and 1833 he was President of the Ohio Conference.

The Conference having divided in 1833, he remained in the Ohio division until 1836, when he united by transfer with the Pittsburgh Conference, and continued a member of that body during the remainder of his life. In 1836, 1837 he was pastor in Allegheny City, Pa., in 1838, pastor on Ohio circuit, and in 1839, elected President of the Conference. In 1840 and 1841 he was stationed again in Pittsburgh; and in 1842, 1843 and 1844, was President of the Conference. In 1845 he

was appointed Conference Missionary. In 1846 and 1847 he was again President, and in 1848 and 1849 was stationed in Connellsville. In 1850 he was appointed to Manchester circuit, and in 1851 and 1852 he was again President of the Conference. In 1853 and 1854 he was superannuated, and in 1853 appointed chairman of a committee to compile a new Hymn Book, and the same year elected President of the Board of Trustees, and shortly afterward President of Madison College, Pa.

In November, 1860 he was elected editor of the *Western Methodist Protestant*, published at Springfield, Ohio, and served a term of two years, after which he sustained a superannuated relation to his Conference until the close of life. Like Luther, Wesley and Asbury he was abundant in labors, and though superannuated, he still attended quarterly, dedicatory and Conference meetings, and in 1869 traveled seven thousand miles and preached *eighty-five* times, in the 77th year of his age.

He was a member of the Convention of 1830, and of nine General Conferences. He was also a member of the Conventions of 1858, 1860 and 1861, held in the West, in each of which he was elected President.

He was greatly blessed with health, and never missed attendance at any session of his Conference, from 1815 to 1871—a period of fifty-six years.

His character as a Christian was above suspicion or reproach. Physically, he was of large stature and finely developed, with a robust frame and an iron constitution. Mentally, he was a man of varied gifts and wonderful powers. He was not only a clear, vigorous and forcible writer, but one of the best debaters in the Nation. Quick in comprehension, clear in statement, conclusive in argument, thoroughly understanding human nature and abounding in illustrations and anecdotes, which

he knew how to use to the very best advantage. And whether in the editorial or the professor's chair, in the Conference or the Convention, in the public discussion or in the pulpit, he seldom failed, in carrying conviction to the hearts of his hearers and readers.

He was a close observer, his conversational powers were highly developed, and his sallies of wit made him the life and centre of the social circle. He possessed but little imagination, but was original in thought and in expression. His hard granite common sense, gave him a clear insight into persons and things—he knew the people and their wants, hence his great constructive and executive ability in supplying them. Who of the young Elishas in our Church, have not known him by happy experience, as a kind father in Israel, a wise counselor and a true and faithful friend!

As a scholar, his early education was very limited, yet he was a life long student, and in 1819 began the study of the Greek and Hebrew languages, in order to read the Holy Scriptures in their originals. He made it a rule to review Murray's English Grammar once every year, a custom which we would earnestly recommend to all our young ministers and graduates. As a recognition of the appreciation of his ministerial and scholastic attainments, he received the degree of Doctor of Divinity from Madison College in June, 1853.

As an author, he published his *Recollections of Itinerant Life*, in 1866, a large octavo volume of 456 pages, three large editions of which have been sold. In 1870 he published *The Lady Preacher*, a 12mo. volume of 343 pages, being a biography of Mrs. Hannah Reeves.

He came to the end of his pilgrimage in great peace, on the 26th of October, 1871, in the 56th year of his ministry and in the 79th of his age, "as a shock of corn

cometh in its season," ripe in years, and full of grace and glory. He was conscious to the last, and said to Rev. A. H. Bassett, who visited him daily during his illness: "What a blunder it would have been, if I had come to this hour without securing the comforts of religion. But I have unshaken faith in God! I know whom I have believed!" And thus, with that "unshaken faith in God" which he had preached so successfully to thousands, he passed in holy triumph through the valley and shadow of death up to heaven:

"Washed in the blood of the Lamb."

His funeral was largely attended by the religious part of community. Twenty-six ministers of the various denominations were present, including the senior Bishop Morris of the M. E. Church:

His remains were interred in the Springfield Cemetery, where a neat marble monument marks their resting place and those of his amiable companion, which was erected by the members of the Ohio, Muskingum and Pittsburgh Conferences, at a cost of \$250.

Thus labored and departed the venerable George Brown, D. D., the Martin Luther of the American Methodist Reformation in the West. He needs no eulogium from the historian, nor marble monument to perpetuate his memory. He has written his own history in the Christian principles he implanted in the immortal mind, and built his own monument in the imperishable institutions he assisted in founding, which are more enduring than the wasting pyramids of Egypt.

"Behold the wheels of fire, and the steeds that cleave the wind,
See ye not his soul aspire, as his mantle drops behind!
Ye who caught it as it fell, bind that mantle round your breast,
Let his meekness in you dwell, and on you his spirit rest."

REV. CORNELIUS SPRINGER.

1790—1875

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him."—Luke XVIII: 3.

Candor is the crowning excellence of Christian character, and was personified in the life of Christ upon earth. "Open rebuke is better than secret love." Nathan and Elijah immortalized themselves by openly rebuking royal sinners. But few persons possessed more bravery to rebuke, and more willingness to forgive wrong upon repentance, than Rev. Cornelius Springer.

He was born of Swedish parentage, near Wilmington, Delaware, on the 29th of December, 1790, and was the fourth descendant from Charles Christopher Springer, so favorably mentioned in Clay's *Swedish Annals* and Ferri's *Original Settlers on the Delaware*.

In 1798 he removed with his parents to Virginia, and settled in the forests below Wheeling. In 1806 they removed to Ohio, and settled again in the forest near Zanesville, where he took an active part in removing the forest and in clearing new farms, which have developed into a very rich section of country. Of course, his educational advantages were very limited, yet by a faithful improvement of his meagre opportunities he acquired a good knowledge of English literature. At the age of twenty-one, he engaged in teaching school as a means of further mental improvement.

In 1808 he was converted to Christ, under the ministry of Rev. Robert Manly, and joined the M. E. Church.



REV. CORNELIUS SPRINGER.

In the war of 1812 he enlisted as a soldier and served with distinction as a lieutenant of a company in the United States Army. At the close of the war, he resumed the profession of teaching, but in 1816 left his position in the Putnam Academy to enter the ministry in the Ohio Conference of the M. E. Church, where he labored with success for about fourteen years, having the Rev. T. A. Morris, afterward a Bishop of the M. E. Church, for his assistant on the Marietta circuit in 1817.

As a Reformer, he was consistent, decided, outspoken and energetic. He was one of the first men in the West to advocate a Reform in the government of the Church. In 1822, he became a contributor to the *Wesleyan Repository*, conducted by W. S. Stockton, and wrote a series of able articles over the signature of "Cincinnatus," during the years 1822, 1823 and 1824. In 1827, when Rev. D. B. Dorsey was made the victim of Episcopal power, the brave Springer was among the first to communicate to him, over his own proper name, his Christian sympathy, and his unqualified condemnation of the act of oppression. He says in his letter:

"The course I have pursued in relation to this controversy I conscientiously think is right, consequently, shall continue to pursue it until I am otherwise convinced. * * * As it regards consequences, I have long been indifferent; although I would not unnecessarily provoke persecution, yet, I would not swerve an inch from the course of a manly independence, to prevent the worse results that might ensue."—*Williams' History of the M. P. Church*, pp. 164-5.

Although greatly desiring a modification of the government, yet he never would have left the Church on that account. But when he saw his associates in the controversy expelled in Baltimore, Cincinnati, and in other places, for the expression and advocacy of the sentiments of Reform, which he had espoused and

defended, he felt himself bound in honor as a man, and under moral obligations as a Christian, to go with his expelled brethren, and share their trials and destiny. Therefore, on the 7th of March, 1829, he withdrew from the M. E. Church, and assisted in organizing the Ohio Conference on the 15th of October following, and thus became one of the prominent founders of the Methodist Protestant Church. His first year in the new organization was spent in forming new churches, at Waynesburg, Pa., Pruntytown, Morgantown, and at Fairmont, Virginia, and with his assistant, Rev. W. H. Marshall, took 302 members into the Church that year. In 1830 he was elected President of the Conference and traveled through the District. In 1831 he was stationed in Cincinnati, and appointed editor of the *Methodist Correspondent*, the Church organ in the West, which he conducted for over four years, as long as it was published. In 1832 he was appointed to Pittsburgh and Allegheny Stations, with Rev. Asa Shinn as his assistant. From 1832 to 1836 he edited the *Methodist Correspondent*, and in 1837 was elected President of the Pittsburgh Conference and traveled the District.

The Pittsburgh and Ohio Conferences of 1838 resolved to institute a weekly periodical, and pledged the patronage of the Church towards its support, and appointed him editor and publisher. Accordingly, in July, 1839, he began the publication of the *Western Recorder*, on his farm, near Zanesville, Ohio, which he conducted with marked ability for the period of six years, supporting it largely by his own private funds, when, his eyesight failing from incessant reading, he relinquished his position, and the paper passed into other hands.

He retired to private life, and engaged in the cultivation of his beautiful farm of three hundred acres,

and acted as supernumerary assistant on the Zanesville circuit, where he resided. He was a member of the Convention of 1830, and of most of the General Conferences of the Church. Like Samuel and Daniel of old, he took quite an interest in civil government, and in 1856 and 1857 was elected to represent Muskingum County in the Ohio Legislature.

Physically, he was a man of gigantic stature and proportions, and like the first King of Israel and the Rev. Alexander McCaine, stood nearly head and shoulders above the average height of men. Socially, he was kind and courteous to all, genial and facetious, with a soul as large as his great body, overflowing with the love of Christ for the salvation of the race. He was "apt to teach, and given to hospitality;" taking great pleasure in entertaining the angels of the Lord in Abrahamic style, at his residence on Meadow Farm.

As a preacher, he was a man of intellectual strength and power. He was well read, and possessed a large fund of general information and illustrations, which he always used to the best advantage. It was, however, by the use of his pen as editor for eleven years, and his liberal financial support of the Church, that he did most to advance the cause of Christ.

As a writer, he was clear, pointed and forcible, and like Fletcher and McCaine, excelled in satirical and polemical controversy. He was the Father of the Methodist Protestant Press of the West; and excepting the carnal weapons, the Ulric Zwingle of the American Methodist Reformation.

In 1820 he was united in marriage with Miss Mary A. McDowell, daughter of Dr. McDowell, of Chillicothe, Ohio, a highly cultivated and exemplary Christian lady, who proved an excellent "help meet" until 1848,

when she exchanged earth for heaven, and labor for reward. In 1849 he was again united in marriage with Miss Catharine B. Monday, a devout Christian lady, who was a kind and devoted companion until March, 1856, when she departed this life in peace and entered into the joy of her Lord. On the 4th of May, 1857, he was united in marriage for the third time with Miss Elizabeth Thrapp, daughter of Rev. Israel Thrapp, who survives him. His last wife, Mrs. Elizabeth Springer Oliver (which is her present name), is a woman of rare Christian excellence and force of character. For eighteen years she watched over her venerable husband with all the love and devotion of maternal solicitude. At home, abroad, and in all his journeys, she was his ever present devoted companion, anticipating his wants, soothing his sorrows, and like the true wife and mother gently smoothing his passage to the tomb.

Mrs. Oliver belongs to a family of preachers. Her grandfather, Rev. Joseph Thrapp, whose life is sketched in this volume, was a preacher; her father, Rev. Israel, her uncle, Rev. Joel S. and her brother, Rev. J. A. Thrapp, are all members of the Muskingum Conference of the Methodist Protestant Church. It is no wonder, therefore, that she inherits talents of a fine order, and is at present (1880) publicly engaged in preaching the gospel and performing pastoral duties.

He finished his course in peace, on the 17th of August, 1875, in the 85th year of his age, and in the 59th of his ministry, and entered his eternal rest.

Revs. John Scott, D. D. and John Cowl, D. D., delivered appropriate funeral addresses, and Rev. Alexander Clark, D. D., delivered a memorial discourse at the ensuing session of the Muskingum Conference.

REV. W. B. EVANS*.

1794—1873.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psa. CXXVI: 6.

Emotion has always been a marked characteristic of Methodism. As light and heat are inseparable in nature; so they should be in grace. Methodism means soul saving; and what ever other qualifications a minister may possess, if destitute of this important characteristic, he is a poor apology for a Methodist preacher. Among all the revivalists of his day, but few were more successful than Rev. William B. Evans.

He was born in Lancaster County, Pa., on the 18th of March, 1794, but, was raised chiefly at Martinsburg, Va. In 1816 he removed to the State of Ohio, and settled first at Mount Pleasant, but afterward at Harrisville, where he was appointed a class-leader, and licensed to preach. From 1816 to 1828 he was one of the most successful local preachers in the M. E. Church.

His father, John Evans, having been a soldier in the American Revolutionary war, and he a soldier in that of 1812, when our Nation was contending for the right of self government, he of course, became a strong advocate for the right of representation and equality in the free Gospel Church, as well as in the State. And when the exotic plant of Episcopacy flowered up so rapidly into its legitimate fruit of intolerance in the M. E.

* We are indebted for many facts in this sketch to *Bassett's History of the M. P. Church* pp. 360-8.

Church, as demonstrated by the expulsion of a number of its best members for a simple disagreement of opinion on the subject of Church polity, that all his doubts in reference to the righteousness of the cause of Reform were immediately removed, and like the immortal Luther, he stood before the world a PROTESTANT!

As a Reformer, he was a member of the Convention held in Baltimore, in November, 1828, where the "Conventional Articles" were adopted. He now felt it his duty to enter the itinerancy of the new Church, so he assisted in October, 1829, in organizing the Ohio Conference, became a member, and went forth like a flaming torch, preaching the gospel, organizing societies, circuits and stations, with great success, and became one of the most useful ministers in the Denomination.

In 1829 he wrote and published a small pamphlet entitled, "A Brief View of the Government of the M. E. Church, set forth in Questions and Answers." Many editions of this tract were published, and one hundred thousand copies were issued and sold from the Methodist Protestant Book Concern at Baltimore.

As a preacher, he was plain, practical and fervent. He was a man of deep spirituality, strong faith and of great power with God in prayer. He was very emotional and sympathetic in manner. He generally went forth weeping, bearing precious seed, but always came again with rejoicing, bringing his sheaves with him by the hundreds into the fold of Christ.

He enjoyed the respect and confidence of the Church and of the world, and was elected President of the Ohio Conference in 1835, when the onerous duties and exposure of traveling over that vast District, embracing the States of Kentucky, Indiana, Illinois and the western part of Ohio, brought on a bronchial affection

which disqualified him for a time for pulpit labors. Hence, in 1836 he retired from the active work, removed to Cincinnati, and engaged in business until 1841, when his health having been restored, he resumed his itinerant labors and continued them until 1863, when owing to the infirmities of age, he was superannuated and remained in that relation until the close of life. He was also President of the Conference in 1843 and 1850, and a member of the General Conference of 1854.

He was highly honored in having a son worthy to receive his mantle—Rev. Charles Springer Evans, who is now (1880) serving his fifth consecutive year as President of the Ohio Conference, which his venerated father assisted in organizing in October, 1829.

He aged grandly, and ripened symmetrically in all the Christian graces under the mellowing rays of the Sun of Righteousness, and came to the end of life's journey, on the 10th of March, 1873, in the 79th year of his age, and in the 57th of his ministry.

His end was peace! "For him to live was Christ; and to die was eternal gain." He said to some friends a short time before his departure: "I am ready, I am waiting, I shall soon be at home; there is no sickness there!" And soon after, as calmly as the close of a summer's day, he passed from earth to heaven, and from labor to reward.

At his request Rev. A. H. Bassett preached his funeral sermon from Psa. cxxvi: 6, to a large congregation of relatives and friends. Remarks were made by Revs. C. Springer, J. B. Walker, T. B. Graham, W. R. Parsons, J. W. Spring, W. R. Shultz and Prof. I. W. McKeever, after which his remains were laid down to rest, at Richwood, Ohio, until God shall bid him rise.

REV. CHARLES AVERY.

1784—1853.

"Honor the Lord with thy substance, and with the first fruits of all thy increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. III: 9-10.

Benevolence is the characterizing trait of Deity. "The Lord is good to all, and His tender mercies are over all His works." He preserveth man and beast. He openeth His hand and filleth them with good, and giveth them their meat in due season. And he is most like God who spends his life in doing good by liberally supplying the wants of others with the means which the Lord has given him. Judged by this criterion, the Rev. Charles Avery occupied a prominent position among the Christian philanthropists of his day.

He was born in Westchester County, New York, on the 10th of December, 1784. Being one of a large family, and having to depend upon his own exertions for advancement in life, his opportunities for securing an education were very limited. He came to New York City while a youth, and obtained a situation as a clerk in a drug store. Here he applied himself closely to study, availing himself of the advantages of the night schools, and thus secured a good business education.

He was converted to Christ in his youth and united with the M. E. Church. Feeling himself called to preach the gospel, he hesitated for some time whether to enter the itinerancy, or engage in business and thereby secure financial ability to aid the cause of



REV. CHARLES AVERY.

Christ in a pecuniary way and preach the word on Sabbath, as a local minister, as opportunity was afforded. He decided upon the latter course, and became an acceptable local minister while connected with the M. E. Church, and in the unstationed relation of the Methodist Protestant Church he was everywhere esteemed as an able and worthy minister of Christ.

In 1812 he was united in marriage with Miss Martha Bryan, an excellent Christian lady, and removed to Pittsburgh, Pa., and engaged in the drug business. During the war of that year he had invested his capital in a small cargo of drugs, which with the vessel was lost between New York and Philadelphia. At this juncture friends came to his assistance, and he succeeded in establishing himself in that business in the city of Pittsburgh. He was very enterprising, and in company with Messrs. John and Thomas Arbuckle, Josiah King and I. M. Pennock, engaged in the manufacture of cotton, with great success. This constituted the basis of his great wealth, which was afterward greatly increased by engaging with Messrs. Howe, Hussey and company in mining the rich copper ore in the regions of Lake Superior. Dr. Brown, a life long friend, speaks of this venerable man as follows :

"Mr. Avery's wealth was all amassed in an honorable and legitimate manner. Speculation was not to his taste, and greedy self-seeking speculators he abhorred. He never lost sight of his conscience, the 'golden rule,' or the God whom he professed to serve. He carried his religion with him in all his business transactions, and was always prudent, deliberate and far-seeing, never in debt, or over burdened with business complications and cares, and hence ever esteemed a happy, genial and sociable business man.

As before stated, Mr. Avery's benevolence was as much a part of his daily life as was his religion. Large-hearted and unostentatious, it was his regular habit, from his very youth,

a part of the structure of his nature, but rendered more a matter of conscientious obligation in him by self-consecration to his Maker. In strict conformity with his favorite Bible texts, he commenced this part of his life by giving away the first five dollars he ever made in our city, to some poor people for building a church. This was his first 'fruit-off-ring,' and deeming himself ever after as but a steward for God, he dedicated his means to benevolent purposes. He took the liberal view of every local measure, abounding in charitable contributions to benevolent enterprises of Pittsburgh, Allegheny and surroundings.

He was a large and constant giver to the poor, not letting his right hand know what his left hand did, and this, too without regard to complexion, nationality or denomination. He mainly built the M. P. Church on East Common, Allegheny, without asking contributions from any, but accepting some few voluntary ones. When the Second M. P. Church was built in Pittsburgh, Mr. Avery's head, hand, heart and purse were with it from bottom to top. He was also frequent in his generous assistance to poor young men of good character, to itinerant preachers and to literary institutions.

Towards the end of his life Mr. Avery's benevolence intensified, and, as it were, crystalized, in one direction. In Bible doctrines, he had taken the side of free grace for all mankind. In church government, he advocated the rights of the laity, and on the slave question, he took the side of the down-trodden, and became thoroughly anti-slavery. His large-heartedness needed a special object to spend itself upon, and he espoused the cause of the oppressed and friendless negroes."—*People's Monthly*, Pittsburgh, Pa., July, 1871.

As a Reformer, he was positive, fearless and outspoken. He was a firm believer in the Fatherhood of God and the Brotherhood of the race—that but "one is our Master, even Christ; and all we are brethren"—equal in rights, rank and privileges. Like his Heavenly Father, he was bitterly opposed to oppression in Church and State, whether it was among his white or colored brethren. Deeply sympathizing with his lay

brethren in the M. E. Church, who did not enjoy the right of suffrage, which constitutes freedom, he united with the "Union Society" of Pittsburgh, and was elected a member of the General Conventions of 1827, 1828 and 1830. In the historic Convention of 1830, Rev. Asa Shinn moved that the new organization be called the REPRESENTATIVE METHODIST CHURCH, when Dr. Waters, the President, called Dr. French to the chair and opposed the term "Representative," and suggested that of Protestant, when Rev. Charles Avery moved to substitute the word "Protestant," for "Representative," which was carried, and the title became the METHODIST PROTESTANT CHURCH. He was a member of the first organization of Reformers in Pittsburgh, in the M. E. Church, which became after the separation the first Methodist Protestant Church of that city. He was a member of the Ohio Conference from its origin in 1829 until 1833, when the Pittsburgh Conference was set off, and he remained in the latter Conference until death. He was elected a member of the General Conferences of 1834 and 1838, where his wise counsels were kindly heard and duly appreciated.

As a preacher, he was pointed, practical and earnest. Though deeply engaged in business through the week and occupying only an unstationed relation in the ministry, yet he would travel a considerable distance on horseback to keep up appointments and assist in organizing new churches. He was a thorough Methodist, and unlike many rich professing Christians greatly enjoyed the class and love-feast meetings. He was deeply spiritual, and he and his wife were constant in their attendance at camp-meetings, and his tent, like Abraham's of old, was ever open for the accommodation of friends and strangers. At these social religious

meetings he was a most earnest worker; as a preacher at the stand, at the altar and among the tents, wherever penitents were to be found, there was he to instruct, encourage and pray with them.

His special trait of character was that of benevolence and liberality. His estate was found after his decease to be worth about \$800,000 and as he had no children to inherit it, he gave nearly all of it away to benevolent objects; after expending perhaps a similar amount during his life, in acts of public and private beneficence. He left at death about \$150,000 to his relatives and friends. He was the founder of the first M. P. Church of Allegheny City, Pa., where he lived and retained his membership, which property is worth \$50,000. He paid \$3,000 cash for the ground on Fifth avenue on which the 2d M. P. Church of Pittsburgh is built, and assisted largely in its erection, and left \$5,000 to it; \$5,000 to the first M. P. Church on South Side, Pittsburgh; \$5,000 to the first M. P. Church Allegheny City, and \$20,000 to the Preachers' Aid Society of the Pittsburgh Conference of the Methodist Protestant Church, as funds for permanent investment, the interest of which only can be used for the benefit of the Churches and Conference.

The endowment of the Preachers' Aid Society of the Pittsburgh Conference is a noble monument to his kindness, sagacity and munificence. This \$20,000 given to the Conference has increased to \$25,000, from the interest of which, \$3,000 is annually distributed to the superannuated ministers, and to their widows. He gave also \$1,500 to Madison College, \$25,000 to Oberlin College, in Ohio, and \$25,000, which has increased to \$35,000, to Avery College or Institute in Allegheny City Pa. He made also a number of other lib-

eral donations to hospitals, churches and benevolent associations.

Having full confidence in the integrity and the discretion of his chosen executors, Hon. T. M. Howe, W. M. Shinn Esq., and Josiah King, he devised to them his residuary estate, which after all the bequests named in his will were paid, amounted to \$416,000. According to his will, one half of this amount, was paid over to the AMERICAN MISSIONARY ASSOCIATION, (of which he was a life member) "for the purpose of disseminating the gospel of Jesus Christ among the colored tribes of Africa," under its auspices and directions. The other half has been properly invested, as a perpetual fund, "the interest thereof to be applied, to the education and elevation of the colored people of the United States and Canada." Accordingly valuable, normal schools and institutes have been founded and assisted by the interest from this fund for colored people, in Pennsylvania, Ohio, Virginia, North Carolina, Kentucky and Canada.

Rev. A. H. Bassett speaks of this good man as follows:

"But one special enterprise, upon which he bestowed much thought, and care, and means, was the founding of a Collegiate Institution for the benefit of people of color. He erected for this purpose, upon his own grounds, in Allegheny City Pa., an ample college building, at his own expense. He had established a preparatory school, and purposed that the institution, with ample endowment, should furnish a full college course for persons of color. But before his projected plans went into full operation, he was removed by death on January 17th, 1858. He, however, bequeathed great amounts for the benefit of the colored race, in various ways.

When, many years ago, the Amistad captives from the coast of Africa were providentially brought to our shores, and were liberated by our government, or rather by the law

of nations, as victims of piracy, the sympathies of Mr. Avery were greatly enlisted in behalf of those hapless objects of humanity. And when they were to be returned to their native land, he was a leading one in meeting the expenses of establishing the Mendi Mission, for the Christianization of their tribes. Meanwhile, he had taken in charge one of the captives, a girl, who, becoming converted, had a solicitude for the conversion of her people. As she proved a person of capabilities, Mr. Avery had her educated at Oberlin College. She there made the acquaintance of an African gentleman, who was also a convert, and of like missionary impulses towards his native land. These twain were ultimately married, and were sent out by a Missionary Association, to the Mendi Mission, at the expense of Mr. Avery, who subsequently provided for their support, as missionaries, while he lived. He also did largely in maintenance of the mission, to the end of his life. The scene, of Mr. Avery sending out these missionaries to Africa, is beautifully represented in sculpture on his monument."—*Bassett's History of the M. P. Church*, pp. 389-90.

Personally, he was tall, well proportioned and of majestic bearing, with regular features, grey eyes, dark auburn hair, and a fine open countenance beaming with kindness and benevolence. His large heart overflowed with love for the race; his strong sympathy for the suffering and oppressed, pre-eminently fitted him for those philanthropic labors to which his long life was so successfully devoted. Like the Master, he was kind, affable and courteous to all. He was a great lover of hospitality, and practised it in a princely manner without grudging, as "a good steward of the manifold grace of God." Like Abraham of old, he was not forgetful to entertain strangers; and from his open door the poor and unfortunate, regardless of caste or color, were never turned empty away.

As the tree leans, so it falls, and as he lived, so he died with unshaken trust in God, and love towards his fellow men. A short time before his departure, the

sacrament of the Lord's supper was administered to him by his faithful pastor, Rev. John Cowl, D. D., who speaks of him in a letter to us as follows :

"I was the pastor of Rev. Charles Avery at the time of his death, which occurred on January 17th, 1858, and preached his funeral sermon from Phil. i. 21—'For me to live is Christ, but to die is gain.' The Fifth street Church in Pittsburgh was crowded to its utmost capacity, the aisles, steps and galleries were packed, and every available space was occupied with anxious hearers, who came to pay the last tribute of respect to the memory of one they held in the highest esteem for his many virtues and practical beneficence.

His death was full of hope, peace and triumph. I asked him a short time before his death, what his hopes were in reference to the future, and with some difficulty of speech he replied, 'My hopes are as immutable as the promises and attributes of God.' Every utterance showed that he was standing by a faith of wondrous strength, founded upon the eternal Rock of Ages. A short period before his departure, I asked him if he had any message to send to his brethren, when he murmured with his expiring breath, 'The tree is known by its fruit'—which text was his rule of life.

When I think of his life, I would wish to imitate it in all its excellences : and when I remember his death, I would wish to fall asleep in Christ as he did, having 'beneath and around me the everlasting arms.'"

His remains were laid to rest in Allegheny Cemetery, where one of the finest private monuments in the United States, costing \$18,000, marks the place of their repose. "He rests from his labors, and his works do follow him!" For he taught by his life that :

"He is dead whose hand is not open wide
To help the need of a human brother :
He doubles the length of life's long ride
Who furnishes aid to bless another :
And many thousand lives are his
Who carries the world in his sympathies."

REV. WILLIAM HAMILTON.

1789—1867.

"The just man walketh in his integrity: his children are blessed after him." Prov. XX: 7.

"The curse of the Lord is in the house of the wicked but He blesseth the habitation of the just." And so was the just man, Rev. William Hamilton, greatly blessed with the favor of the Lord, and "his children after him."

He was born in Fayette County, Pa., on the 14th of May, 1789, as his parents were moving through that State to Morgantown, Virginia, where he spent his youth, and where a number of his relatives still reside. His ancestors were among the first settlers of Baltimore County, Md.

In 1806 his parents moved to Ohio, and settled in Muskingum County. In 1838 the subject of this sketch removed to Union County in the same State, where he spent the remainder of his useful life.

He was converted to Christ in 1811, united with the M. E. Church, and in 1816 was licensed as a local preacher, and continued in that relation until the organization of the Methodist Protestant Church, when he united with that body, on account of objections to the government of the M. E. Church.

Being strongly American in sentiment and feeling, he early espoused the cause of Reform, and from 1828 to 1836 spent much of his time in preaching the gospel and in organizing Methodist Protestant societies

in Muskingum, Knox and Licking Counties, in Ohio, and afterward in Union and other counties, where he labored with great success without compensation.

In 1834 he served Mount Pleasant circuit as pastor. He was united in marriage with Miss Ewing of Muskingum County, who died in peace in 1819, leaving him four children. In 1820 he was again married to Miss Lydia Springer, who cheered him in the journey of life until 1864, when she fell asleep in Jesus, and entered into rest. All of his large family have attained prominent positions in society. The Hon. C. S. Hamilton was a member of the Ohio State Senate, and also of the United States Congress in 1867. Dr. J. W. Hamilton is one of the most eminent surgeons in the State, and Rev. J. H. Hamilton, is a prominent member of the Muskingum Conference of the Methodist Protestant Church. Horatio C. was a Captain, and Thomas B. and Isaac N. were Surgeons in the U. S. Army in the late Civil war. Samuel, William and George Hamilton are successful farmers. His ten sons all grew to maturity, and averaged six feet in height; so that it was facetiously said, "*he had sixty feet of boys.*"

His son William Hamilton having been greatly prospered in business, has donated nearly \$12,000 towards the endowment of Adrian College.

As a preacher, William Hamilton was plain and earnest. He was a member of the first Ohio Conference, held in 1829, and a worthy minister of Christ.

He departed this life in peace, on the 8th of August, 1867, in the 78th year of his age, full of years, grace and glory. Rev. T. B. Graham preached his funeral sermon from Prov. xiv: 32, to a large congregation of relatives and friends, after which his remains were laid away to rest in Richwood Cemetery, Ohio.

REV. ABRAHAM WOOLSTON.

1791—1870.

"For the zeal of thy house hath eaten me up." Psalm LXIX: 9.

Rev. Abraham Woolston was born in Vincentown, New Jersey, on the 9th of November, 1791. He was converted to Christ in early life and joined the M. E. Church, was soon after licensed to preach, and ordained a Deacon in 1821.

Being a lover of civil and religious liberty, he united with the ASSOCIATED METHODIST Churches in 1828. He labored in Pennsylvania in 1830; in Delaware in 1831, 1832 and 1833 and 1834 again in the Pennsylvania Conference, of which he was President in 1835. In 1837, 1838 he traveled Egg Harbor circuit in the New Jersey Conference, where he was elected to the General Conference in 1838.

In 1839 he removed to Illinois and organized a large circuit in Kendall County, was elected President of that Conference in 1841. In 1842 he lost by death his devoted wife—was married again in 1844; and in 1845 was again President of the Conference. In 1856 he removed to Marshall County, Iowa, where he organized the first M. P. Church, and in 1860 was elected President of Iowa Conference—labored there until 1865, when he removed to Ray County, Missouri, where on the 8th of February, 1870, he fell asleep in Jesus, and exchanged earth for heaven, and labor for reward, in the 79th year of his age.



REV. P. T. LAISHLEY, M. D.

REV. P. T. LAISHLEY, M. D.

1798—

"Let thy heart keep my commandments: for length of days, and long life, and peace. shall they add to thee." Prov. III: 1, 2:

What a blessing to the world is a long life spent in the service of Christ. Who can estimate the influence of the life of Moses, the lawgiver of Israel; of that of Confucius, the Reformer of China, or that of Socrates and Plato of Greece, or Seneca of Rome, or that of Paul, Luther, Calvin, Wesley and Snethen of the Christian Church. Among all the Founders in the Methodist Protestant Church but few have been so highly favored with a long and useful life as Rev. Dr. Laishley.

He was born in England on the 1st of January, 1798. His grandparents were members of the societies organized by John Wesley, and he was one of five sons, all of whom became ministers of the Gospel. He emigrated to America in 1818, and was converted in 1819 at a camp-meeting, held in Loudon County, Va. He shortly afterwards began teaching school in a house where the O'Kelleyites or Republican Methodists held their meetings, with whom he united in Church fellowship, and was licensed, and ordained by them in 1820.

As "it is not good for man to be alone," he was married in 1821. About this time he commenced to study medicine, and graduated in 1832, and practiced the healing art for about three years, preaching nearly every Sabbath as opportunity was afforded. Thus like Luke the Evangelist, he was able to prescribe for both the souls and bodies of men.

In 1833 he united with the Pittsburgh Conference of the Methodist Protestant Church, and soon became one of the standard bearers in advancing the cause of Christ in that District, and afterwards in the Western Virginia Conference, until 1868, when he again united with the Pittsburgh Conference. He has always enjoyed the confidence of his brethren, which has been demonstrated by the fact that he was thirteen times elected President of the Annual, and four times a representative to the General Conference and also, to the historic Union Convention of 1877.

As a preacher, Dr. Laishley has stood in the front rank of the ministers of his day. Clear in statement, strong in argument and pathetic in manner, he seldom failed to convince the judgment, and move the unprejudiced heart to Christ. He has been a capital debater, a dignified president, and a fine executive officer.

As a Christian, he is kind, affable and courteous; an affectionate husband and parent, a true and sympathizing friend. He has been a close observer, possesses a large fund of general information, and excels in the social circle, by his interesting conversation and anecdotal illustrations.

He has always been a strong advocate for Temperance and an active worker in the good cause. He has also taken an active part in the Masonic Fraternity, and in 1847 was appointed Master of the Union Lodge No. 93, by the Grand Lodge of the State of Virginia.

Though now in the 83d year of his age, and the 60th of his ministry, he is still cheerful and happy, preaching the Gospel whenever his health will permit. Thus like the tree planted by the rivers of water, his leaves of faith and hope have not withered, and he is still bringing forth fruit in old age,



J. J. AMOS.

JOSEPH J. AMOS.

1803—

“But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.” Matt. XXIII: 8.

The Gospel is the inspired charter of liberty. “It sanctions no privileged orders: it gives no exclusive rights. All who imbibe its spirit and obey its precepts are recognized as equals: children of the same Father, brethren and sisters in Christ, and heirs to a common inheritance.” It also promotes social freedom, mental independence and spiritual liberty by recognizing Christ as the only Master, and the BROTHERHOOD relation of the race. Among all the advocates of civil and religious liberty none have been more faithful than Joseph Jones Amos, the subject of this brief sketch.

He was born in Bourbon County, Kentucky, on the 30th of September, 1803. His educational advantages were limited, yet possessing a strong inclination for reading he secured a large fund of general information. When about twenty years of age, like Dr. S. K. Jennings, he read a number of infidel books, and became skeptical. Being fond of argument he took great pleasure in throwing obstacles in the way of professing Christians. But the same Jesus who arrested a Saul of Tarsus and a Dr. Jennings, followed him like his shadow, convicted him of sin by the Holy Ghost, and in 1826 he sought and found peace in the Saviour.

As a Reformer, he is plain, positive and radical. He did not believe that the nature of the M. E. Church

polity could be reformed by breaking off a few of the excrescent buds of the tree, but by going down to the tap-root and there engrafting the New Testament model of government, which would abolish ruling Episcopacy and enfranchise the whole membership of the Church. In a communication in 1880, he says: "I first united with the M. E. Church in 1826, reserving the right of private judgment in matters of faith, taking the holy Scriptures for my guide, which I believed did not authorize or sanction their form of government."

In exercising his right of private judgment and expressing his opinion, as one of "the Lord's freemen," he was charged in 1828 by some of his brethren, with "inveighing against the Discipline of the Church." But when an effort was made by the preacher to try him before the Church, brother Amos, like Paul and Luther, defended himself so ably by vindicating his rights as an American citizen and Christian, that the charge against him was abandoned by the judge and jury. He objected before the congregation to the unjust composition of the court as follows: He said,

"(1) The judge, the preacher, was the accuser in the case. (2) The judge had appointed the jury. (3) The judge could go out with his jury and help them make up the verdict. (4) If the judge was not satisfied with the verdict of his jury he could refer the case to the Quarterly Conference which was the preachers' court (as nearly every member was indebted to the preacher, the judge for his official position in that body,) and have the accused tried again. See *Hedding on Discipline*, pp. 62-3; and 'DIRECTIONS FOR TRIAL,' in the M. E. Discipline. A trial in such a constituted court, was an ecclesiastical farce and burlesque on Christian jurisprudence."

So clear were the statements and conclusive the arguments of his address before the Church in pointing out the unjust features of the proposed court of trial,

that in a few days after, he with fifty-five others withdrew, and organized an Independent Methodist Church, when shortly afterward they adopted the "Conventional Articles," and in 1830 the Constitution and Discipline, and thus became a part of the Methodist Protestant Church.

In November, 1839, he removed to Rush County, Indiana, where he was constrained by his brethren to accept license to preach, and where he still lives to bless the Church with his counsels, prayers and funds.

He was a member of the Ohio Conference in 1829, and is at present the only surviving member. He has been elected to three General, twenty-three Annual Conferences, and also to the Union Convention, held in Baltimore in 1877.

He has been greatly prospered in business, and as the venerable Starr, Avery, Tompkins and others, like a wise steward distributes the Master's funds to His Church as it needs them with his own liberal hands; thus having the pleasure of giving and seeing the blessed results of his benefactions. He has given \$21,000 towards the endowment of Adrian College, and \$6,000 to other Church interests, thus proving his faith by his works!

As a Christian, he is kind, frank, courteous and conscientiously opposed to every species of oppression. He has implicit confidence in the ultimate triumph of truth and the coming of that period when the FATHERHOOD of God, and the BROTHERHOOD of the race, shall be universally acknowledged, and monarchy in Church and State be numbered with the things of the past.

"To doubt would be disloyalty,
To falter would be sin."

JOSEPH WELLS.

1798--

"And still he holdeth fast to his integrity." Job II: 3.

Joseph Wells was born in Washington County, Pa., on the 21st of March, 1798. While he was an infant his parents removed to Ohio, where the town of Wells-ville now stands, from whom it derived its name.

He was converted to Christ in West Liberty, Va., in 1820, where he was learning the potter's trade.

Having finished his trade in 1824, he returned to Wellsville, where the last fifty-six years of his useful life have been spent. Like Aquila and Priscilla, he opened his house for the preaching of the Gospel, where in 1829 Rev. George Brown, D. D. organized the Methodist Protestant Church of that place, of which brother Wells and his kind wife became faithful members; and so closely has he been identified with its interests that it is familiarly termed "Uncle Josey's Church."

As a Reformer, he has ever been loyal to Christ and his convictions, "and still holdeth fast to his integrity." For seven years before the Methodist Protestant Church was organized, he had regular religious services at his house, refusing to unite with the M. E. Church, on account of its Episcopal form of government.

He is highly respected; has been a delegate to fourteen Annual, four General Conferences and two Conventions. He has been liberal in his support of the Church, and justly classed among its worthy Founders.



REV. WM. REEVES, D. D.

REV. WILLIAM REEVES, D. D.

1802—1871.

“And He gave some apostles and some prophets: and some, evangelists; and some pastors and teachers.” Eph. IV: 11.

The Church of Christ is compared to a building. And as a variety of workmen are necessary to construct a house, so a diversity of talents and skill are requisite “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Rev. William Reeves, D. D. was a master workman, one that “needed not be to ashamed rightly dividing the word of truth.”

He was born in Staplehurst, Kent, England, on the 5th of December, 1802. His parents were pious, but being poor, his early education was limited.

He was early convicted of sin and the necessity of conversion, but he lingered in the plain of conviction, until the twenty-third year of his age, when he gave his heart to Christ and united with the Church. Like the great Apostle, he conferred not with flesh and blood, but immediately began to call sinners to repentance. He was at once recommended by his pastor—a dissenting minister—to the Missionary College to prepare for the Missionary work in the East Indies. But owing to a want of funds, the College was unable to take any more students at that time; hence, the East India scheme was abandoned with deep regret.

Being informed of “the open door,” and “the field white to the harvest,” in the Western world: and being

an ardent admirer of the United States Government and of Republican principles in both Church and State, he turned his course toward the setting, instead of the rising sun, and landed in this country in 1829, just about the time of the organization of the Methodist Protestant Church. He united at the first session of the Ohio Conference in 1829, where he labored successfully until 1833, when the Pittsburgh District was set off, with which he united and where he spent the remaining part of his ministerial life.

As a preacher, he was intellectual and philosophical, and, as a theologian, a master in Israel. He was no revivalist. Like Paul, Luther and Shinn, he appealed to the mind rather than to the emotions, and was a defender of the faith rather than a recruiting officer in the Christian army. He possessed the full confidence of his brethren, as was proved by his being elected to a number of the General Conferences and Conventions of the Church, and frequently President of the Pittsburgh Conference. He was a life long student, and in recognition of his theological attainments, received the degree of Doctor of Divinity from Adrian College in June, 1865.

On the 5th of July, 1831, he was united in marriage with Miss Hannah Pearce, an itinerant female preacher, who proved to be "a help meet" indeed, as she often preached the Gospel very acceptably, as well as her gifted husband. She died in peace at New Brighton, Pa., on the 13th of November, 1868. A life of this energetic Christian woman, was written and published in 1870, by Rev. George Brown D. D., entitled, "*The Lady Preacher.*"

In September, 1870, he was united in marriage with Mrs. Arabella Gill, an excellent Christian lady who

survives him and is his only relative in this country. Soon after his second marriage, he was prostrated with rheumatism and neuralgia, and on the 20th of April, 1871 having faithfully served his day and generation on earth, he "entered into the joy of his Lord" in heaven!

After impressive funeral services, his remains were laid down to rest by the side of those of his first wife in the New Brighton Cemetery, where a suitable monument marks the place of their repose.

The Pittsburgh Conference at its ensuing session, at Eldersville, Pa., in September, 1871 held a memorial service, when the venerable Dr. George Brown, delivered a most touching funeral sermon on the life and character of this great and good man—his worthy compeer in the great work of Reform.

"He was a shepherd and no mercenary;
And though he holy was and virtuous,
He was to sinful men full piteous;
His words were strong, but not with anger fraught;
A love benignant he discreetly taught.
To draw mankind to heavenly gentleness
And good example was his business!
But if that any one were obstinate,
Whether he were of high or low estate,
Him would he sharply check with altered mein;
A better parson there was nowhere seen.
He paid no court to pomps and reverence,
Nor spiced his conscience at his soul's expense;
But Jesus' love, which owns no pride or pelf,
He taught; but first he followed it himself."

—Chaucer.

REV. ZACHARIAH RAGAN, D. D.*

1804—1875.

"Shall such a man as I am flee." Nehemiah VI: 11.

Courage and bravery have always been prominent characteristics of Christianity. "The righteous are bold as a lion." And so was Dr. Zachariah Ragan, like Nehemiah, brave through all his Christian life.

He was born in Westmoreland County, Pa., on the 27th of November 1804. He was converted to Christ in the eighteenth year of his age and united with the M. E. Church. He was soon after instrumental in leading his older brother, (Joab W.) to the Saviour, who also became a minister and Reformer, but soon passed from labor to reward in heaven. In 1825, in the twenty-first year of his age Dr. Ragan was licensed to preach, and in September following was received into the Pittsburgh Conference of the M. E. Church; where Rev. Asa Shinn and George Brown D. D. were Presiding Elders, and H. B. Bascom Conference Missionary. In 1827, Dr. Ragan was ordained Deacon by Bishop George. After serving three years in the itinerancy, his health failed and he located, which closed his labors in the M. E. Church.

Being a true American, he espoused the cause of Reform, which was now about culminating in the M. E. Church. Accordingly, in September, 1829 he took passage on a steamboat for Cincinnati, where the Ohio

* We are indebted for the greater part of this sketch to *Bassetts' History of the M. P. Church.* pp. 303-402.



REV. Z. RAGAN, D. D.

Conference was held on the 15th of October following. Being detained by a low stage of water, he did not reach Cincinnati, until the day after the Conference had closed ; hence he did not unite until its next session in 1830. He was appointed, however, in 1829, by the President of the Conference, Rev. Asa Shinn, to Louisville, Kentucky, where he organized a circuit and served it as pastor during the year. In 1830, he was appointed to Pittsburgh Station in connection with Dr. Brown : in 1831 was pastor of Charleston circuit in Indiana, and 1832 was appointed to Wheeling, Va. In 1833 when the Pittsburgh District was set off from the Ohio, he remained in the former, where he labored successfully until 1842, filling many of the prominent appointments, and serving as traveling President in the Conference in 1838 and 1840.

In the division of the Pittsburgh District, in 1842, he remained in the Muskingum Conference and served that year Mount Pleasant circuit. In 1844, 1845 and in 1848, he was President of Muskingum Conference and traveled through the District. In 1846 he served Pleasant Hill circuit ; in 1847, Wellsville, and in 1849 Belmont circuit.

In 1850 he retired from the itinerancy, but from 1856 to 1861, was assigned to Mount Pleasant circuit, associated respectively with Revs. W. L. Baldwin, Ly-sander May and J. S. Thrapp.

From January, 1855 to July 1861, he published a weekly periodical in Steubenville, Ohio, called the *True American*, when he accepted the Chaplaincy in the Twenty-fifth Regiment, of Ohio Volunteers and accompanied it in the Army. In December, 1863 he was appointed by the President of the United States a Hospital Chaplain in the regular Army, and served in that

capacity in Memphis, and in other places until the close of the war.

In 1867, he united by transfer with the Pittsburgh Conference, and that year served Connellsville Station. In 1868, he accepted a Chaplaincy in the regular Army, and for four years following was stationed at Fort Fred Steel, in Wyoming Territory. In 1875, he was assigned to Fort Russell, near Cheyenne City, which relation he held at the time of his death.

On the 22d of February, 1833 he was married to Miss Martha Buchanan, daughter of an honorable member of Congress, who proved an excellent "help-meet" through all the journey of life, and who still survives to mourn her irreparable loss.

He was for a number of years a member of the Board of Trust of Adrian College, and a member of the Executive Committee, and took a deep interest in the welfare of that Institution of learning.

As a Reformer, he was bold as a lion in his discussions of the doctrines and the polity of the Church. Like Paul and Luther, he spoke the truth without fear or favor, and left the consequences to God.

As a preacher and writer, he was calm, argumentative and somewhat metaphysical. Like Asa Shinn, Dr. Reeves and others, he dealt more with cause than effect: more with principles than the emotions of the mind, and was an expositor and defender of the faith, rather than a recruiting officer in the Army of Christ.

Physically, he was tall, straight and symmetrically developed, of dignified form and majestic bearing. He was an affectionate husband and parent, a true friend, a courteous Christian gentleman, kind and respectful to all. And whether as Pastor, Editor, President of a Conference or a Chaplain in the Army, he magnified

his office, and conferred honor upon every position he was called upon to fill.

He was a life long student and by close application to reading, had secured a large fund of general information. In recognition of his theological attainments, he received the degree of Doctor of Divinity from Adrian College in June, 1866,

The Pittsburgh Conference at its session of 1872, held a memorial service on the death of the venerable George Brown, D. D. Never shall we forget the thrilling address of Dr. Ragan on that solemn occasion. After paying a just tribute to the character of Dr. Brown, his veteran compeer in the work of Reform he said:

"I am in the army yet—my post of duty is far in the West—but my release is coming. 'I would not live always.' The honors of immortality are worth warring and waiting for. I am willing to war a while; but I desire the victory. The feelings of a soldier on the march and in the battle are quite different from those by which he enters the possession after the conflict is over. He has conquered. The enemy has fled, the reward is at hand. The home-going and the glory are unspeakable, and full of joy and peace. I may fail of heaven. I may yet become dismayed in the strife. But I trust in God. I believe if I were now to die, I would get safely home to heaven. [Yes.]. But the triumph is yet to attain. Pray for me. I desire a rest and a home with Brown. He is with the blood-washed, happy forever. He is with Moses and the Lamb—with Abraham, Isaac and Jacob—with Isaiah and John and Paul. His immediate associates around the throne are Luther and Melancthon, Wesley and Whitfield, Shinn and Snethen, Stockton and Reeves. Also, the Reeses, Williams, Dobbins and Lucas, Avery, Dalbey, Flood, McGuire, Elliott and all the redeemed and exalted saints in light. What a Conference in Heaven! Happier and higher than ours. By and by, in the Paradise of God, we shall rejoin our brethren who have entered the gates into the city."

His departure was sudden but calm and triumphant. In February, 1875 his health began to fail, and he came home on a "sick leave." For a time he seemed to rally, and he had so far recuperated, as to make arrangements to return to his post of duty on the first of January following. But the Master had need of him above, and called him to a higher post of honor, on the 27th of November, 1875. His daughter, Mrs. Dr. Zink says :

"During Saturday, 27th, which was his last day, he suffered much pain. The physician did not obtain the effects he desired from the medicines, and he looked very grave ; yet he did not apprehend immediate danger. Yet the spirits of the patient were unflagging, and his freedom of speech remarkable, as he saw and conversed with many friends. At half-past nine, he partook of some nourishment, with apparent relish. At half-past ten, he complained of nausea, rose from his bed, and walked across the room, but feeling worse, he attempted, with the assistance of Mrs. Ragan, to return, but soon sank upon the floor, utterly powerless. Being placed upon the bed, he lay for a little time, struggling with mortal throes. Presently he turned to Dr. Zink, his son-in-law, and said: 'My hours are numbered, are they not?' Upon his replying, 'You are a very sick man, Doctor,' he looked to his anxious and devoted companion, and said, in broken utterances: 'It is all right, Martha, all right!' One convulsion shook his giant frame, when calmly folding his hands upon his heart, closed his eyes, and calmly fell asleep in Jesus!

'There was no spoken *farewell!* no words of cheer, beyond that comprehensive *all right!* At a quarter past eleven, the spirit passed ; and the Sabbath morn, so full of woe to us, dawned upon his freed soul, amid the glories of the celestial city. But we have ample evidences of his entire preparation for that hour. Indeed, his life was sufficient testimony.'"—*Bassetts' History of the M. P. Church*, pp. 399-402.

REV. W. H. MARSHALL.

1806—

“In patience possess ye your souls.”—Luke XXI: 19.

Rev. William H. Marshall was born in Durham County, England on the 18th of August, 1806. He came to this Country with his parents in 1818: was converted to Christ in 1822, and joined the M. E. Church. In 1829, he united with the Methodist Protestant Church, was licensed to preach the same year and appointed by the President, to assist Rev. Cornelius Springer, in the Monongahela Valley, where they organized a large circuit, embracing Waynesburgh, Pa., Morgantown, Pruntytown and Fairmont, Va., and received three hundred and two members into the Church that year.

In 1830 he united with the Ohio Conference, where he labored successfully until 1833, when the Pittsburgh District was set off, in which he retained his membership until 1842, at which time the Muskingum District was set off from that of Pittsburgh, and he remained in the former Conference, of which he was elected President in 1857, 1858 and 1859.

As a preacher, he is calm, patient and unassuming; as a Christian, zealous, upright and consistent.

Though in the 75th year of his age and the 57th of his ministry, and suffering from the infirmities of age, yet he is calm and patient, like Simeon of old, waiting for the Master to come, and take His servant home, his “eyes having seen His salvation.”

REV. JOHN BURNS, D. D.

1808—

“The prudent man looketh well to his going.”—Prov. XIV: 15.

Rev. John Burns, D. D., was born in Washington County, Pa., on the 10th of April, 1808. He was converted to Christ in the eighteenth year of his age, and united with the M. E. Church in Wheeling, Va., and licensed to exhort in 1832. In December following he united with the Methodist Protestant Church, under the ministrations of Rev. Z. Ragan, D. D. He was soon licensed to preach, and in 1833 united with the Ohio Conference, and was appointed to a mission near Wheeling, Va., where he received *fifty* cents as a salary for the year. After the division of the Ohio District in 1833, he united with the Pittsburgh Conference, and the next year was appointed to Woodfield circuit, where he received seventy-two dollars, with house rent and fuel as salary for the year. He was ordained Elder in 1837, and soon took rank among the best preachers in the Conference.

In 1842 when the Muskingum Conference was set off from the Pittsburgh District, he remained in the former Conference, of which he was frequently elected President. He has filled nearly all the prominent appointments in the Pittsburgh and Muskingum Conferences. He was President of the Convention at Zanesville, in 1854, and of that at Springfield, in 1856, and a member of that at Cincinnati in 1866, and of the Union Convention in Baltimore in 1877. He has been a

member of nearly all the General Conferences since 1842, and President of that body in 1854 and 1875. He was also a member of the Commission on the basis of the Union of the Methodist and Methodist Protestant Churches in 1876.

Like the true Gospel bishop, "he has a good report of them that are without;" hence was appointed Chaplain of the Penitentiary at Columbus, Ohio, by the Governor of that State in 1878, an office which he still fills to the honor of himself and to the satisfaction of the State authorities.

As a preacher, he is calm, clear and instructive; and is always heard with pleasure and profit by his congregation.

As a Christian, he is a "prudent man and looketh well to his going." In demeanor, he is calm and unassuming: prudent in counsel, conservative in action, and is justly numbered among the safe advisers in the Church; and is now a member of the Board of Publication located at Pittsburgh.

Socially, he is a kind and affectionate husband and parent, rather reticent in manner, but courteous and affable to all.

Officially, he is a fine executive, and an excellent President of a deliberative body: just and prompt in his decisions, dealing fairly and kindly with all.

He has been a faithful student, and as a recognition of his attainments, received the degree of Doctor of Divinity from Western Maryland College in June, 1875.

REV. A. H. BASSETT.

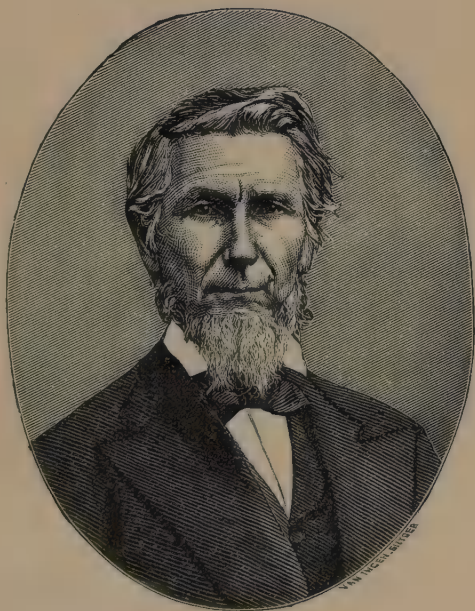
1809—

“And Jehosaphat the son of Ahilud was recorder.”—II Sam. VIII: 16.

If “history is philosophy teaching by examples,” then a faithful and accurate recorder of events, is a subject of the greatest importance to the present and future generations. How instructive the history of the Jews, because the narration is recorded with inspired accuracy. How fully it shows the sinfulness of man, and the long suffering of God; and teaches us in the most impressive manner the dreadful effects of unbelief, the source of all sin and suffering. Among all the Founders of the Methodist Protestant Church, none have been more faithful and accurate as a “RECORDER” of the history of the Denomination than Rev. A. H. Bassett, the subject of this brief sketch.

He was born in Massachusetts, on the 1st of July, 1809. In 1810 when he was about a year old his parents removed to Cincinnati, Ohio, where he spent his youth. In 1821, at twelve years of age he was converted to Christ and united with the M. E. Church. His early education was limited, but by close application to study he has secured a large amount of general information, and become one of the most intelligent writers and preachers in the Church.

Being an ardent advocate of representation in the State, he was equally so in reference to the government of the Church; and when the Reformers were expelled in 1828, for advocating the right of Lay Representation,



REV. A. H. BASSETT.

though but nineteen years of age, he bravely withdrew, and cast in his ecclesiastical lot with his ostracised brethren and willingly shared their trials and destiny.

In 1830, under the pastoral supervision of Rev. Asa Shinn, of precious memory, he received license to preach; and in the following month united with the Ohio Conference at its second session and was appointed assistant preacher on Muskingum circuit with Rev. William Reeves, D. D., and for a number of years continued to render itinerant service, laboring one year as College Agent. For seven years in succession he was elected Secretary of the Conference, when he was called from that position to the arduous duties of the Presidency of the body, which office he faithfully filled for five years, to the honor of himself and brethren.

In 1845 he retired from the itinerancy in order to take charge of the *Western Recorder*, a periodical which had been originated by Rev. Cornelius Springer, at Zanesville, Ohio. For ten years Brother Bassett conducted this paper as an individual enterprise, under the sanction and patronage of the Western Conferences. In 1854, the publication was transferred to the Church, and became the official organ for the entire North and West, and he was unanimously elected Editor and Book Agent. He was re-elected in 1858: and in 1860 was elected Publishing Agent, and re-elected in 1862, and continued until 1864, when he resigned to recuperate his health. In 1866 and 1867 he was again elected Publishing Agent, and again in 1871, serving until 1872, when he voluntarily retired.

As a writer, he is facile, careful and conscientious, and excels in recording dates, circumstances and events, with the most punctilious accuracy. He has entire files of the Church periodicals, for over fifty years—

from the beginning of the controversy in 1822. At the request of the General Conference of 1875, he wrote and published in 1877, a "*Concise History of the Methodist Protestant Church*," from which we have largely quoted in these sketches, and which has become a standard on that subject in the Denomination, and a valuable contribution to religious literature.

He was one of the Founders of the M. P. Book Concern, located at Springfield, Ohio, and delivered the address at the laying of the corner-stone in 1860.

He has been highly honored by his brethren and filled every office of honor and trust within their gift. He has been elected a member of every General Conference for the last forty years, excepting one: and also of all the last seven Conventions of the Church including the memorable Union Convention held in Baltimore in 1877. As a preacher, he is chaste, accurate and instructive; but it has been as Editor, Book Agent and Historian; that he has done most to advance the cause of Christ, in connection with the Methodist Protestant Church.

As a Christian, he is kind, courteous and unassuming, always ready to hear and heed the counsels of his brethren. Like Jehosaphat, he has been the "recorder," and in connection with the Rev. Cornelius Springer, the father and patron of the Methodist Protestant Press of the West. And though in the afternoon of life, with the shadows of evening lengthening around him, he is still active with voice and pen to the extent of his ability, in laboring to advance the cause of Christ and the salvation of the race.

REV. JOEL DALBEY, M. D.*

1810—1869.

“Blessed are the meek : for they shall inherit the earth.”—Matt. V : 5.

Rev. Joel Dalbey, M. D., was born in Ohio, on the 1st of June, 1810. He was the eldest of four sons of Rev. Joel Dalbey Sr., all of whom became preachers of the Gospel. He was converted to Christ when very young and united with the M. E. Church. He was very zealous and soon began to call sinners to repentance, and in 1828, when but eighteen years of age, was licensed to preach, and the same year received as a probationary member of the Ohio Conference, and appointed to a circuit. But owing to his extreme youth and lack of educational advantages he declined the appointment.

At this time the Reform movement was about culminating in the M. E. Church. His pious father, who had been a local preacher for years, with a number of others on account of its oppressive Episcopal administrations had withdrawn from the Church in February, 1829 and organized an ASSOCIATE METHODIST CHURCH. Appreciating the importance of religious freedom, the son followed the father, and in June, 1829 united with the same Church, and in October following, although not twenty years of age, he assisted in organizing the first Ohio Conference, where he commenced his itinerant life, and labored acceptably until 1833, when the District was divided and he remained in the Pitts-

* For much in this sketch, see *Bassett's History of the M. P. Church*, pp. 379-85.

burgh Conference. Here he filled some of the best appointments, being pastor of Pittsburgh Station in 1838 and 1839, and President of the Conference in 1841. In 1842, the District was divided and he remained in the Muskingum Conference, where he was President in 1843, and where he labored successfully until 1845, when he returned to the Ohio Conference and labored from 1845 to 1850 in Cincinnati: during which time he studied medicine and was regularly graduated in one of the Medical Colleges of that City.

In 1850 he was pastor of Lebanon Station; but in 1851 removed to Charles County, Missouri, where he settled upon a farm, in order to provide better for the wants of his family, which act he regretted to the close of life, as it diverted his mind to some extent from the one duty of preaching Christ. In a letter to his brother Reuben M. Dalbey he says:

“What a warning I could give to young men in the ministry against involving themselves in the cares of the world. I have often regretted that I have one acre of land, or any means for my children to anticipate. They would be infinitely better off to be as we were, thrown upon our own resources. I have now lost nearly four years of labor for the church, to take care of my farm, so as to have something for myself, wife and children. And what does it all amount to? I shall soon have no more use for land, nor for dollars nor cents. I feel that I have already suffered great loss, and what lies in the future I can not tell.”

In 1854 he united with the Illinois Conference, and was pastor at Quincy Station; and in 1855 and 1856, President of the Conference, and in 1857 and 1858, was pastor of Illinois circuit.

In 1860 he took charge of the Church in Iowa City, and united with the North Iowa Conference, of which

he was President in 1863 and 1864, which seems to have been his last employment in the itinerancy.

As a preacher, he was as meek as Moses, loving as John and zealous as Paul. He was very emotional. "He sowed in tears, and reaped in joy," and gathered precious souls by the hundreds into the fold of Christ.

He died suddenly but triumphantly on his farm in Missouri, on the 22d of November, 1869, in the 60th year of his age, with his soul full of grace and glory.

On Sabbath morning he seemed better in health and quoted many hymns and passages of the Holy Scriptures, and like the prophet of fire, seemed anxiously awaiting the arrival of the angelic escort, to take him home, like Lazarus to Abraham's bosom in heaven. He was not disappointed! It came at last at eventide, for "at eve it shall be light!" At the close of the day his breathing became short and labored, so that he had but little rest. His devoted wife asked him, "if he suffered much?" He answered, "yes, but I have great peace of mind!" A few moments before the last he called his wife, to "come and *see the joy!*" He said, "This is a beautiful day! My dear, there are many stars in my crown of rejoicing. My sheaves are gathering around me! The joy! the joy!" After these rapturous utterances, he closed his eyes, folded his hands upon his breast, and without a struggle or a groan, his freed spirit entered the waiting chariot and went up on the sweet calm, Sabbath evening to glory and to God. He was the Robert McCheyne in fervor, and the sweet singer of our Methodist Protestant Israel.

"None knew him but to love him,
None named him but to praise."

REV. P. J. STRONG.

1812—

"Be thou faithful unto death, and I will give thee a crown of life."—
Rev. II: 10.

Rev. Peter Jackson Strong, was born in Green County, Ohio, July 22d 1812. He was converted to Christ in the twenty-second year of his age. In 1836, he removed to Illinois and in 1838 united with the Illinois Conference of the Methodist Protestant Church, and been in the itinerant service ever since. When the North Illinois District was set off, in 1843, he was elected its first President, and has been elected eight times to that responsible office, in which he has rendered the most acceptable service to the Church.

He is highly respected, and was elected a member of the General Conferences of 1866 and 1875, and also to the Conventions of 1856, 1866 and to the memorable Union Convention held in Baltimore in 1877.

As a preacher, he is plain, practical and earnest, and has been very successful in winning souls to Christ, and in building up the Church during his ministry. He has been one of the pioneers of the Church in Illinois, and at present, is the Nestor of his Conference, generally known by the endearing appellation, of FATHER STRONG; loved, respected and honored by all. And now in the calm evening of life, like a faithful sentinel, he is still at his post, preaching the Gospel, guarding the interests of Zion, and waiting for promotion to the Church triumphant in heaven.

REV. JAMES ROBISON.

1812—

"But be ye doers of the word."—James I: 22.

Rev. James Robison, was born in Fayette County, Pa., on the 27th of June, 1812, of Scotch Irish parents. He was converted in 1832, in the twenty-first year of his age, and united with the Methodist Protestant Church at Fairmont, W. Va. Feeling himself called to preach the Gospel, he entered Allegheny College, Pa., in 1834 along with Bishop Kingsley, Governor Peirpoint and others in order to better qualify himself for his life work of preaching Christ. In the year 1837, he united with the Pittsburgh Conference, was ordained Elder in 1838, and has ever been an active member. He is emphatically a "*doer* of the word," as his record fully shows: He built the 1st M. P. Church in Allegheny City, in 1843: the 1st M. P. Church on the South Side, Pittsburgh, in 1850, and the 2d M. P. Church on Fifth avenue, Pittsburgh, in 1853, and some others in the country.

He has shared largely in the confidence of the Church and been a member of most of the General Conferences and Conventions since 1850, and in 1868 was elected President of the Pittsburgh Conference. He was elected Book Agent in 1872, re-elected in 1875 and again in 1877; a position which he still retains.

As a preacher, he is plain, positive and earnest: he has filled nearly all the best appointments, and been one of the most successful ministers in the Conference.

HON. F. H. PEIRPOINT.

1814—

"Then for Zachariah his son, a wise counselor they cast lots, and his lot came out northward."—I Chron. XXVI: 14.

One great blessing of the Gospel is its admirable adaptation to every proper vocation in life. Adam, Noah and Elisha were husbandmen: Moses and David were shepherds: Solomon and Daniel were connected with royalty: Peter, James and John were fishermen: Paul was a tent-maker: Luke a physician, and Joseph of Aramathea and Zenas, like the Hon. F. H. Peirpoint, the subject of this sketch, were lawyers or counselors.

He was born in Monongalia County, Va., on the 25th of January, 1814. He was converted to Christ in 1832, and united with the Methodist Protestant Church at Fairmont, Va. In 1834, he entered Allegheny College, Pa., with Bishop Kingsley, Revs. Gordon Batelle, James Robison and others as companions. After graduation he taught school and read law for three years, and began to practice in Fairmont, Va., in 1842. He was strongly opposed to slavery and secession. At a Convention held in Wheeling, West Va., on June 11th, 1861, for the purpose of organizing a State Government after the original State had adopted the ordinance of secession, he was almost unanimously elected Governor of the State by the forty Counties represented. "He held office under this election for about a year, and in the meantime was elected by the people to fill an unexpired term of two years. He was



HON. F. H. PEIRPOINT.

re-elected by the loyal people of the State for four years, and recognized by the President, as Governor of the State of Virginia. He called the Legislature together, and it elected United States Senators to fill the places vacated by those who had seceded. Removing to Alexandria after the division of the State in 1862, he remained there two years and convened the Legislature. At his request a Convention was called in 1864, which abolished slavery in the State." After the capture of Richmond by the Union Army in 1865, he removed the seat of Government to that City, and in a few months had the State reorganized. "He made it a matter of conscience not to appoint any person to office without moral and intellectual qualifications for the place. A part of his record is that during the seven years of his official administration, amid the extravagance and degeneracy of war, there never was a suspicion of the misappropriation of a dollar of the public funds."

The Governor is highly esteemed by his fellow citizens, and has served a term in the Legislature, since his return to his old home in Fairmont.

In the Church of his choice, he has ever been an active and consistent member, enjoying the confidence and respect of his brethren, as is evidenced by the fact, that he has been frequently elected to the General Conference, and was honored with the Presidency of that body in 1871. He was also a member of the Historic Union Convention held in Baltimore in 1877, and took an active part in the consummation of the Union of the Northern and Southern portions of the Methodist Protestant Church.

Personally, he is independent in thought and action: kind, affable and courteous in manner, and noted for his integrity of character and inflexibility of purpose.

REV. J. J. SMITH, D. D.

1817—

“A workman that needeth not to be ashamed, rightly dividing the word of truth.”—II Tim. II: 15.

Rev. Joseph Jackson Smith, D. D., was born in Atlantic County, N. Jersey on the 3d of February, 1817. He was converted at fifteen years of age and united with the Methodist Protestant Church. In 1836, he entered the itinerancy in the New York Conference. His early educational advantages were very limited, but by intense application he soon became a good English scholar, and subsequently studied the classical languages; and in recognition of his acquirements received the degree of Doctor of Divinity from Adria College in June, 1870.

He has been a member of nearly every General Conference and Convention of the Church since 1850. He was President of the Methodist Convention which met in Baltimore in 1877, to arrange a basis of Union with the Methodist Protestant Church, and elected Vice President of the Convention after the union had been consummated. He has filled the best appointments, and frequently been President of his Conference.

He is the author of two works, “The Impending Conflict” and the “Wonders of the East,” which embrace observations made during his travels through Europe, Egypt and the Holy Land, in 1871–2.

He is a capital preacher, writer and debater, a fine presiding officer, and a courteous Christian Gentleman.



REV. J. J. SMITH, D. D.



REV. JOHN SCOTT, D. D.

REV. JOHN SCOTT, D. D.

1820—

“A Teacher of the Gentiles in faith and verity.”—I Tim. II: 7.

Rev. John Scott, D. D., was born in Washington County, Pa., October 12th 1820. He was converted at twelve years of age and united with the Methodist Protestant Church: and with the Pittsburgh Conference in 1842. His early education was limited, but by industry and application to study he acquired a liberal education and became one of the best theologians in the Church. From 1851 to 1854, he published the *Missionary and Sunday School Journal*. From October, 1864 to September 15th 1870, he edited the *Methodist Recorder* and Sunday School papers; and after the death of Rev. A. Clark, D. D. in July 1879, was again elected editor of the *Recorder*, a position which he still retains to the credit of himself and the Church.

He has published two works, “Pulpit Echoes,” in 1870, and “The Land of Sojourn,” in 1880. He has been a member of nearly all the Conventions and General Conferences since 1854, and President of that body in 1866. He was President of the Pittsburgh Conference in 1858 and 1879, and has filled nearly all the prominent appointments as pastor.

He is a profound writer and preacher, an able debater and Presiding officer, and kind and affable in his manners. As an appreciation of his attainments, he received the degree of Doctor of Divinity from Washington College in September 1860.

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